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AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

The Authorship of the Vedas—Professor Ruha Ram Kashyap, M. Sc.

A Note on Principal McKenzie's Book on "Hindu Ethics."—G.A. Chandavarkar, B. A., M. R., A. S.

Full contents inside cover.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest.

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THE AUTHORSHIP OF THE VEDAS

(BY PROFESSOR RULIA RAM KASHYAP, M. Sc.)

The author of the Veda, describing the Deity Brahma, says, " योऽसावादित्ये पुरुषः सोऽसावहम् । ओ३म् खं ब्रह्म" यजु० अ० ४० मन्त्र १७ । This means, " Who that Purush in the Aditya (Sun) is, the very same am I *viz* Om, the Kham, Brahma." The conclusion is obvious that Om is the author of this statement in the Vedas; He is also termed Kham, Brahma and Purush. Now all of us know that "Om" has always been and is being taken to mean God of the ancient Aryans, modern Hindus and most modern Arya Samajists. All ancient Seers, Rishis and Maharishis gave this name to none else nor do they now give it to anything or any one else. Om is their God, was their God and shall always be their God as long as their literature, their compositions and their writings exist. Om being the Aryan God and the author of the above quoted statement in the Veda having above proclaimed Himself to be such,

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no doubt is left that God revealed the above part of the Vedas. He it is who is the Real Author of the Vedas.

Again the Veda tells us by what other names besides Purush, Kham, Brahm is He known. Says the Yajurveda, Adhyaya 32 mantras 1 and 2 "तदेवाग्निस्तदादित्यस्तद्वायुस्तदुचन्द्रमाः। तदेव शुक्रं तद्ब्रह्म ता आपः स प्रजापतिः ॥ १ ॥ सर्वे निमेषाजज्ञिरे विद्युतः पुरुषादधि.....॥ २ ॥" about the Deity Parmatma (the most popular name of the Hindu God). It means, "The twinklings of the eye also have been originated in the same Purush the Exceptionally Glorious (or who pervades the electricity) who is called Agni, Aditya, Vayu, Chandrama, Shukra, Brahma, Apah and Prajapati." Thus we understand that Purush whose proper name is Om besides Kham, Brahma, termed Agni, Aditya, Vayu, Chandrama, Shukra, Apah and Prajapati. The name Brahma occurring in this mantra and Purush in the next decide the point that all these names mentioned are of the same Purush, Brahma, who was termed Kham in Yajuh 40. 17. but Whose proper name as mentioned there is Om and also the common name Brahma found at both spots removes the doubt arising about the Purushas being two, one in Aditya and the other in Vidyuta The common name Brahma and Purusha for both proves beyond doubt that the same Om, called Brahma and Purusha pervades electricity as well as the Sun.

The name Agni mentioned in this Mantra 1. connects these names of Om with others mentioned in the Rigveda Mandal 1. Sukta 164 Mantra 46 which runs thus:—
"इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गुरुत्मान्। एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥"

It Means :" The wise term Agni, Indra, Mittra and Varuna, besides He is Divya, Suparna and Gurutman;

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though One, He is spoken of in many ways by the wise. Him the Agni, they call Yama and Matrishwa." Thus we know that He the One who has been called Agni previously, is by the wise, given multifarious epithets such as Indra, Mittra, Varuna, Divya, Suparn, Gurutman; Yama and Matrishwa.

The word Indra occurring here connects these names of Om with a huge number of other names. To mention only two we may quote Mantra 4 of Sukta 18 of 1st Mandal of the Rigveda running as "**स घा वीरो नरिष्यति यमिन्द्रो ब्रह्मणस्पतिः। सोमो हिनोति मर्त्यम**" meaning "decidedly shall that brave mortal not suffer whom Indra the Brahmanaspati the Soma helps (causes to flourish)." The verb "**हिनोति**" is in the singular number; hence its subject though given three names is one and the same. He is Indra also called Brahmanaspati and Soma. Following the thread of the names of Purusha, and finding Indra to be one, we are quite glad to add Soma and Brahmanaspati also to the list.

Again says the Atharva Veda Kand 19 Sukta 6 Mantra 4 "**पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम। उतामृतत्वस्येश्वरो यदन्नेनातिरोहति**"। It means "Purush is also the Ishwar of immortality." In the same series Yajurveda Adhyaya 31 Mantra 2 says "**पुरुष एवेद ँ सर्वं यद्भूतं यच्च भाव्यम। उतामृतत्वस्येशानो यदन्नेनातिरोहति**" which means "Purush..... is the Ishana of immortality"... Thus we find that Ishwar and Ishan are two other names of the same Purush whose proper name is Om. Ishwar also is a popular name of God.

Ishan connects us with Savita and Deva etc as per Mantra 3 of Sukta 24 of Mandal 1st of Rigveda which runs thus:—

"**अभि त्वा देवसवितरीशानं वार्याणाम। सदावन्भागमीमहे**" meaning

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"We wish to attain Thee the Ishan of all desirables, O Savita O Deva !...." The Ishan has been here termed Deva and Savita. But Ishan is Purush, therefore Deva and Savita also are the names of the same Purush. Thus we have made the Veda tell us the Divine meaning of a number of words *i e.* Agni, Aditya, Indra, etc all of which stand also as the names of the object named by Om. In other words they are the names of God also. In this way many more words occurring in the Veda also can be proved to be the names of God but that we shall do in discussing those words. Here we might also say that similarity of properties described also is a means of knowing whether the word described is a name of God or not. For example when a word stands for an object described as Omniscient, Omnipresent, Omnipotent, All-Bliss etc, there that word whatever it be, must be taken to mean God because no other object possesses those qualities. This is a nice clue to the understanding of many passages which would otherwise seem meaningless to one unacquainted with these rules of Vedic languages. Never should one forget that the Veda names the same object by many names and also gives one name to numerous objects according as brevity and conciseness require without making the meaning vague and indistinct. One should always be ready to translate Agni as fire or a learned man or even God if the context requires him to do that. Of course one should always be on his guard against misunderstanding some word because one is very apt to do so. Always one should so translate that his translation may fit perfectly into the context, never otherwise.

We have proved above that God named Om is the author of a portion of the Vedas; we have also proved

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that Ishwar also is His name. Now it is interesting to note what the author of the Veda, describing the Deity Ishwara says in the Vedas.

Says He "यथेमां वाचं कल्याणिमावदानि जनेभ्यः ब्रह्मराजन्याभ्यां शूद्राय चार्य्याय च स्वाय चारणाय । प्रियो देवानां दक्षिणायै दातुरिह भूयासं... .." Yajurveda Adhyaya 26 Mantra 2. It means, "Exactly as I speak this beneficial speech unto man whether Brahmanas or Kshatriyas or Shudras or Vaishyas (Aryas) or to their relatives or to the lowest class of man called Charan *e. i.* bards etc, similarly do I desire to be dear unto the truthful learned ones called the devas the highest among the learned human beings...." God says that he will be dear unto the noblest of men for having revealed His beneficial speech the Veda (a part of which He has aldready acknowledged authorship) for the benefit of all grades of mankind. Thus here the author of the Veda the Deity (of this Mantra) Ishwar says that He has spoken out the Veda.

Again says the author of the Veda concerning the Deity Atma "स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरꣳ शुद्धमपापविद्धम। कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः॥ यजुर्वेद अध्याय ४० । म० ८॥" It means, "He the Omnipresent All-Encompassing, Self-Existent gave a real information concerning all objects to His eternal subjects. That Omnipresent Soul can be no other than Parmatma the Om and He has given correct information about all objects." This means nothing but that He the Lord Om gave a full and correct information about all objects for the benefit of His eternal subjects. Here is an owning of the whole information as His gift; previously He has admitted this speech to be His; while in the still earlier quoted proof He admitted himself to be the author of the Veda itself at least a part. Therefore

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combining all these no doubt is left as to His being the author of the whole Veda because He himself says, "He gave full information concerning all objects." Therefore we hold that God the Om is the author of the Veda.

Similarly at many other places is it clearly put down in the Vedas that God the Brahmanaspati speaks out the Veda Mantras. Thus there is left absolutely no doubt about the Divine origin of the Veda.

The opposite view that Rishis enumerated at the head of the Suktas or Mantras etc are the authors of the Vadas is quite untenable because firstly we shall have to admit a number of authors for the single Veda and secondly for even its smallest part of a couplet in many places shall have to be admitted a number of authors which is quite absurd because a poetic verse-half can not be composed by many authors even in an assembly—being the outcome of the heart it must have one and one author alone. Beside there are verses with us in which there is a Rishi given for a Mantra and also a Devta but the Rishi who is Brihaspati says, "बृहस्पते ..." and never "ज्ञान..." which should be the case if he the Rishi has addressed his hymn to the Devta Gyan as the holders of the view believe.

Again the contrary view also *i. e*, the Devta is the speaker and the Rishi, he whom the hymn is addressed, is also incorrect (if any one wishes to hold it) for the same reasons. We have data for these statements which we have made but having already proved beyond doubt in the beginning that Om is the author of the Veda, we do not stand in need of putting down those data which refute a view which was only coined for the simple reason that the author of the Veda was unknown. Now since He has declared Himself, we

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find it useless to put those data down but in case any of our readers, be so keen about them we shall give them for publication in the Vedic Magazine.

Now we start our Vedic exposition of the Veda. We have already quoted above the Mantra, "तदेवाग्नि· स्तदादित्यस्तद्वायु स्तदुचंद्रमाः । तदेव शुक्रं तद्ब्रह्म ता आपः स प्रजापतिः" in order to give the various names of Brahma. The mantra also apparently means, "Tat is called Agni, Aditya, Vayu, Chandrama, Shukra, Brahma and Prajapati while Tah stands for Apah," thus giving us the Vedic meaning of Tat to be He the Brahma who is also called Agni, Aditya etc., *i. e*, Tat is another name of Om the Brahma. Similarly Tah is another name of Apah to explain which the Veda says "यत्र लोका ॅश्च शाका ॅश्चापो ब्रह्म जनाः विदुः । असच्च यत्र सच्चांतस्कम्भं तं ब्रूहि कतमः स्विदेव सः । "Atharva Kanda 10. Anuvak 4. Sukta 7. Mantra 10. It means "In Whom Apah the Brahma, people know all worlds and all treasures to be existing ; in Whom again the non-eternal and the eternal end, who that Deity is, tell that unto us. The answer is "call that Skambha." The Veda has thus explained to us the meaning of a very difficult word "Skambh" to be the same Deity in Whom non-existing and the Existing ones end, in Whom people know all worlds and treasures to exist; in short Who is termed Apah *i. e.*, Brahma. The Veda thus says that Skambha and Apah are the names of the same Deity Om Who has been termed Brahma quite often and Who pervades all and Who ends all.

Thus we have found the Vedic exposition of the words Skambha, Apah, Brahma and Tat and Tah. Again the Veda explains the word Aditih as "अदितिर्द्यौरदितिरन्तरिक्ष ँ अदितिर्माता स पिता स पुत्रः । विश्वेदेवा अदितिः पञ्च जना अदितिजातमदितिर्जनित्वम ॥" per Yajurveda Adhyaya 25 mantra 23.

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This means, "Aditih is also called Dyauh, Antriksha, Mata, Pita Puttra, Vishwe Deva, Panch Janah, Jatam and Janitvam." Now who is this Aditih? It is given such names as heaven and atmosphere, mother, father and son, all deities, the five men, the born the would-be-born. Who then can be the object who can hold all these radically opposite names. The answer is apparent. "It is none but the Indestructible (अ=not, दिति=the destructible) *i.e.* the Eternal One Deity Lord Om." He can be given all the above radically opposite epithets firstly because He pervades them all and secondly because the properties indicated by those words are found in Him as well *e.g.* being Glorious He is Dyauh; being the Inner Resident of all air etc., He is Antariksha; being the Loving Measurer of all who try to do good to all He is called Mata; being the Protector of all and the Universal Father, He is Pita; being the Saviour of all from dire calamities termed hell (Narak) He is Puttrah; possessing all the noblest, luminous qualities He is Vishwe Devah; being the generator of all the five kinds of men, the four Brahmana, Kshatri, Vaishya and Shudra, and the fifth the Non-Aryan *i. e.*, Dasyus, He is called Panch Janah; being quite Apparent and Famous everywhere He is Jatam; and being meant to be Famous everywhere He is Javitvam; lastly also being mainfested through all creation of His *i.e.*, from Dyauh to the children would-be-born, He is given these names." Thus the Veda has told us the meaning of a difficult word Aditih as the Divinity. Om who pervades all and who is manifest in all and who possesses the properties of all the above named objects and who bears the root meanings of all the above stated words.

Similarly does the Veda tell us the meaning of the word Shantih in "द्यौः शान्तिरन्तरिक्ष ँ शान्तिः पृथिवी शान्तिरापः

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शान्तिरोषधयः शान्तिः । वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्व ए शान्तिः शान्तिरेव शान्ति सामा शान्तिरेधि" । The Yajurveda Adhyaya 36 Mantra 17 says concerning the Deity Ishwara and meaning, "May I attain that Shantih Who is termed Dyauh, Antariksha, Prithvi, Apah, Oshadhayah, Vanaspatyah, Vishwe Devah, Brahma, and Sarvang." Arguing here also as in the above Mantra dealing with Aditih we conclude that Shantih and all other names beginning with Dyauh including the last Sarvang also are the names of the same Deity Om. Thus has Veda explained to us the word Shantih.

Again in Atharva Veda Kanda 19, Sukta 9; Mantra 14, besides the others we find innumerable other names of the Shantih Om. All mantras while meaning "May द्यौ and others following it be peaceful for me," or "may द्यौ etc., cause me the realisation of Shanti the God," can equally well mean, "Dyauh etc., are peaceful because Peace or Shanti the Om resides in them." For the same reason and for others discussed above in case of Aditih, we find all these Dyauh etc. some of which have already occurred in Aditih mantra, are names of the same Om Shantih. Mantra 14 quite resembles the above Shanti mantra of Yajuh. It runs thus: "पृथिवी शांतिरन्तरिक्षं शांतिर्द्यौः शांतिरापः शांतिरोषधयः शांतिवनस्पतयः शांतिर्विश्वे देवाः शांतिः सर्वे मे देवाः शांतिः शांतिः शांतिः शांतिभिः । ताभिः शांतिभिः सर्व शांतिभिः शमयामोहं यदिह घोरं यदिह क्रूरं यदिह पापं तच्छांतं तच्छिवं सर्वमेव शमस्तुनः" ॥ meaning as in Yajuh Shanti mantra that is also termed Prithvi, Antarikshang, Dyauh, Apah, Oshadhya, Banaspatyah, Vishwe Devah, and Sarve Devah. Besides its latter half means, "May that Shantih Who is as if numerous Shantis on account of possessing all the above names, grant me peace from all sin, horror, wretched, heathenish, devilish which all may turn into happi-

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ness and joy and peace for me." Also by words "विश्वे मे देवाः शांतिः सर्वे मे देवा शांतिः" is given a hint concerning Sarva as the meaning of Vishwa.

Following that up in the Purush Sukta Mantras we find in Atharva Kand 19 Sukta 6 Mantra 1st "सहस्रबाहुः पुरुषः सहस्राक्षः सहस्रपात् । स भूमि विश्वतो वृत्वात्यतिष्ठद् दशाङ्गुलम ।" in Sam Purvarcchik Adhyaya 6 Sukta 4 Mantra 3 "सहस्रशीर्षाः पुरुषः सहस्राक्षः सहस्रपात् । स भूमि ꣳ सर्वतो वृत्वात्यतितिष्ठद्दशाङ्गुलम" in Yajurveda Adhyaya 31 Mantra 1st "सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमिं ꣳ सर्वत स्पृत्वायतिष्ठद्दशाङ्गुलम" । and again in Rigveda Mandal 10 Sukta 90 Mantra 1 "सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम" । all meaning "The..... Purush.. .... encompassing the earth all round ...." In all we have स भूमिं विश्वतः or सर्वतः वृत्वा or स्पृत्वा but with वृ and स्पृ interchanged as also with विश्व and सर्व interchanged, two Vedas having वृ and two having स्पृ ; again a different pair having विश्व and the remaining pair सर्व ; they are so interchanged as to decisively tell us that विश्व and सर्व are synonyms and वृ and स्पृ are synonyms. This is what the above quoted Shantih Mantra of Atharva had already indicated by placing विश्व मे देवा शांतिः and सर्वे मे देवाः शांतिः together. We therefore understand that the Most Gracious Lord Om has been very kind to us here by explaining स्पृ by a simpler word वृ and विश्व by a simpler more popular word सर्व. We thank Him for this. The Veda thus has explained to us words स्पृ and विश्व.

Again the same Purush Sukta also explains to us many more words. Thus it tells that "सर्वं" "भूतं" "भव्यं" also are the names of the same Pusush Om as in "पुरुष एवेद ꣳ सर्वं यद्भूतं यच्च भाव्यम । उतामृतत्वस्येशानो यदन्नेनाति रोहति ॥" Yajur Adhyaya 31 Mantra 2 ; or in "पुरुष एवेद ꣳ सर्वं यद्भूतं यच्च भाव्यम । पादोऽस्य सर्वा भूतानि त्रिपाद स्यामृतन्दिवि ॥" Sam.

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Purva Adhyaya 6 Sukta 4 Mantra 5 or in "पुरुष एवेदं सर्वं यद् भूतं यच्च भाव्यम् । उतामृतत्वस्येश्वरो यदन्येनाभवत् सह ॥" Atharva Kanda 19 Anuvak 1 Sukta 6 Mantra 4, or again in Rig. Mandal 10 Sukta 90 Mantra 2 which is "पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम् । उतामृतत्वस्येशानो यदन्नेनाति रोहति ॥" The 1st half of each of these four verses means "Verily in Purush is all this whether past (or present) or future." Also it may equally well mean "It is Purush who is called सर्व, भूतं (or भवत्) or भाव्यम्. In the latter case Veda would be telling us that सर्व, भूत, भवत्, and भाव्यम् or भविष्यत् or भव्यम् too are the names of the same Purush.

This hint does the Veda itself give in Atharva Kanda 10 Anuvak 4 Sukta 8 Mantra 1 running as "यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः॥" and meaning "He who is Bhut, Bhavya and Sarva; besides who also governs, bliss alone (*i. e.* unmixed with misery etc) is whose (distinguishing property), (may) our homage be unto that Greatest of the Great, Brahma, (be acceptable)." It also means " We bow before that Great Brahma Whose nature is bliss unalloyed and Who governs past present, future and all else." The former interpretation leaves no doubt on the point. especially when taken along with the 2nd interpretation of the above-given four Purush Sukta Mantras that the Veda has here told us that Sarva, Bhut, Bhavya, or Bhavyam and Swah too are the names of Purush Brahma *i. e.* Om.

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MANORAMA

OR

THE NEW WOMAN REDEEMED

(By "Kaushala")

CHAPTER XXIII.

Cogitations.

Nor does Hope more friend us with her gentle shine than she often fools us with her sweet delusions.

Owen Teltham.

While concerning ourselves with the activities of other characters in the story, we ought not to forget our friend Ishwar Datta, the preacher by profession, who has in him as little of religion as one possibly can. Manorama had refused him, Medha had repulsed him, Vishnu had cut him, Hari had poured contempt upon him, the public had jeered at him, his theories had been poopoohed by the reflective and his aping of occidental manners had forfeited him the applause of the unthinking multitude. He was a man who had been hemmed in on all sides with checks, repulses and disappointments. A man with a vein of nobility in him would have directed his gaze inwards, overhauled his moral make-up and set to work to remedy defects and to qualify himself for the holy calling he had adopted. Not so Ishwar Datta. These checks and repulsss only tended to augment the depravity of his nature and to give an edge to his vindictiveness. It merely seemed to embitter him against his unsuspecting victims and determined him to seek a terrible revenge. Like all base natures, he looked for the cause of his misfortunes not in his own conduct, but in the behaviour of others which was only a consequence that logically followed from his deeds. A wicked man, when he fails in his

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designs against honest men, is incensed against them. He gloats over his successes and hates the objects of his blackmail, whether material or moral, when they detect his "moral bribery and subornation of the understanding." At this time Ishwar Datta's heart was full of deadly hatred of Manorama, Medha, Hari, Vishnu, the Rai Bahadur, Deva Datta, Peare Lall and the Aryan public. But the supreme object of his vindictive hate and demoniac detestation was Hari. But for Hari, he would not have been completely thrown over by Manorama who was formerly friendly to him. There was just a chance that he would have become the Rai Bahadur's son-in-law, but even if that event did not take place, he could have continued safely to flirt with her. The girl was by nature a coquette. She had permitted him many liberties. But Vishnu was a simpleton. He would not have detected this carrying on, and even if he had noticed anything, he would not have minded on account of his blind faith in and devotion to Manorama. The Rai Bahadur was too much of a book worm to notice what was going on beneath his roof and Indra Devi was too much absorbed in her efforts to look half her age to give any but the most scatterbrained attention to the exploits of Sir Dandy and then Manorama cared least for what her mother saw and thought. It was Hari who had changed the nature of the girl, set the impress of his mental outlook upon her mind, transformed her from a cheerful singing, thoughtless, philandering, frivolous birdie into a woman given to brooding and troubled by scruples of conscience—a kibe which never before had pricked her and a deity who had never before claimed her homage. Religion gave him a means of earning his livelihood, but nothing bothered him more than to find it in his

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victims. The worst of it was that the preacher felt his inferiority to Hari. He simply could not counteract his influence. He had spoken disparagingly of Hari and of his attainments in private conversation. He had, for instance, remarked that the fellow was a mere bib'omaniac who had only studied European thought and that too without digesting it thoroughly, was ignorant of Sanskrit and had only read translations of the Shastras and could not understand their spirit, lacked pursuasiveness, was no orator but rather a speaker whose gestures were clumsy and who bellowed like a bull and walked on the platform like a circus lion in a cage. He had even gone so far as to insinuate that Hari was a misquoting pedant who tore isolated passages from their context and led his audience to draw conclusions which were not justified by the whole setting in which the passages were framed. He was, however, careful to make these remarks only in the presence of persons as unscrupulous as himself and as quite hopelessly and despairingly jealous of Hari's reputation as a scholar and if a remark escaped him on the wrong occasion and he was defied to repeat it before the person traduced, he at once withdrew it and humbly said that he was no authority on the subject—not even having seen the covers of the books which Hari had diligently read—and was only repeating—foolishly he admitted—what he had heard from others who were the great scholar's peers in erudition but who were cowardly enough to shoot random shots from behind the covers of anonymity. He even said on occasions that though he was Hari's senior in age and had become a graduate when Hari had not even matriculated, he recognised his superiority. He had further repeated to quidnuncs, busybodies and old fogies that Hari lacked pursuasivenes

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and good manners, was shunned in decent society and could never make any impression upon a really cultivated man or woman. In spite of all these calumnies and innuendoes, the fellow was afraid of his formidable rival and was absolutely convinced of his absolute superiority. It is not the conceited traducer, who thinks he is your superior, that is really dangerous. He only succeeds in making himself ridiculous. It is the cold, calculating, convinced inferior—who would forgive any offence but that of towering superiority—that is really dangerous. For his object is not to exalt himself—a task which would confront him with the ridicule of the discerning—but to demolish his enemy. Such a man adopts insidious methods. He discourses fluently upon his own limitations, praises his rival extravagantly, then quietly takes up a peccadilo, suggests subtly that it is black offence in a man so great, while outwardly appearing to take an indulgent view of his conduct. Ishwar Datta had never before been baulked of his object in life. Luck had always favoured him. He had managed to enjoy the good things of life, to lead an empty and frivolous existence and at the same time to maintain his living. The youngster Hari had interposed the first obstacle to the attainment of his desires that he had failed to surmount. He had yet another grievance against Hari. Medha was intelligent, beautiful and proud. The more she repulsed him, the more inaccessible she appeared, the more difficult of conquest she revealed herself from day to day; the greater was in his eyes the mysticism, elusiveness and, therefore, irresistibility of her charms. He cared for her even more than he cared for Manorama. In fact Manorama's value had also risen in his eyes since she had begun to draw herself away from him. What would Ishwar Datta not sacrifice to gain one sweet smile from Medha and yet all that he got from her was

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studied politeness, frigid courtesy, absolutely correct and conventional modes of greeting. This exasperated him all the more for he could not give out that the girl was rude or that she had insulted him. Medha had never refused to see him, never boxed his ears or treated him to quips and quirks flowing incessantly from a sharp tongue as Manorama had frequently done, but had always borne herself with such queenly, proud and yet unassuming dignity that he had been kept to his place, had felt the unbridgable gulf that divided them, had constant reminders that he was being granted a valuable privilege which he did not deserve and durst not abuse. He would rather that she had got angry with him, preached sermons at him or to him and openly expressed her detestation of him, for that would have, in any case, augured interest in him and would have been proof positive that he was a foeman worthy of her steel. Detestation and love have a common basis and are mutually interchangeable. You may suddenly grow to love a person you hate or hate a person you love, for love and hate are both forms of strong emotion excited by their object and particular sets of occurrences and circumstances stamp the emotion with its pleasurable or painful character. But where no emotion has been excited, there is no basis for love and therefore none for hatred—no basis for hatred and therefore none for love. Medha, therefore, neither loved nor hated Ishwar Datta -she simply despised and treated him as non-est. It was this attitude of Medha which made the situation so pathetic. Ishwar Datta did not attribute this result to Medha's natural cleverness and quick perceptions—he had not yet learned to despise himself for if he had he would have ceased to be despicable—but to Hari's over-mastering influence.

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Ishwar Datta had, therefore, resolved that young Hari must be ruined at all costs for standing in the way of his seniors, no matter what the price he himself would be called upon to pay. He could not, however, think of any plan which, if successful, would not involve Manorama and Medha in ruin. And yet he would save them if he could. He, therefore, desired to employ milder methods first and to resort to extreme measures only when the exigencies of the situation demanded them absolutely. He had sent the annoymous letter and had hoped that it would sow bad blood between Hari and Vishnu and incidently remove Manorama from the orbit of Hari's influence. He had bribed the servants to find out what the total effect of his manœuvre had been. All that he could glean was that Vishnu had been temporarily disturbed but the effect of that perturbation was nowhere visible. Vishnu was, if possible, even more deeply attached to Hari than before. Hari's dominion over Manorama was becoming more and more complete as the days advanced and, worst of all, the gruff scholar had gained the affections of the Rai Bahadur who now loved him not a whit less dearly than he loved Deva Datta and Manorama and even Indra Devi had graciously relented and was more kind to this particular bear than she ever had been before to bears. The boy had a way with women, young or old, which was arresting and which carried all before it. Ishwar Datta had no means of ascertaining whether his villainy had been detected or not. He would have given anything to find that out. Medha was unapproachable, Hari was terrible, Vishnu was cold. He could not, with profit, approach any of these persons for the information he so sorely needed in order to further mature his plans. Medha would not have condescended to talk to him on any

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serious subject, Hari could have found him out and openly charged him with the villainy and would have at once spoken of an uneasy conscience begetting curiosity and solicitude and Vishnu had of late shunned him a little bit and would point blank have refused to discuss his private affairs with him. The only person left was Manorama. Moreover he longed once again to see her beautiful face, to hear clever remarks and sneering, jeering and scoffing comments upon men and measures, issuing out of her saucy mouth. He, therefore, excused himself from duty on a week day and as usual selected the hour of noon, when Manorama was likely to be all alone in the house, for the eventful visit. He knocked at the door which was opened by the servant. He gathered readily that the Rai Bahadur was in his study, Vishnu was not in the station and Manorama and Indra Devi were in the Drawing Room. With a beating heart and a look of annoyance, he entered the Drawing Room and found the mother and the daughter seated together on a sofa. Indra Devi was dressed with the utmost elegance and evidently was preparing to go out. Manorama had nothing but a white khadi shirt and a white khadi sarhi on. Her spinning wheel was lying by. It seemed she had been spinning. This was a new development which was not at all gratifying to the visitor. After mutual greetings were over, Indra Devi spoke :

"Hallo Ishwar ! you have put in an appearance after a pretty long time. Have you been in good health ?"

" Thank you mother ! My health was alright. I was busy with my work."

"Your work quotha," broke in Manorama brightly, " What work have you ? You have committed to memory half a dozen lectures which yon repeat

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whenever necessary. For months together you do not touch a book. You might befool rustics and Arya Samajists who have blind faith in you but not old friends."

"Are you not an Arya Samajist yourself?" asked Ishwar.

"Of course I am, but not an Arya Samajist that has any faith in you, whether blind or enlightened," replied Manorama.

"Ishwar you are at your old tricks," said Indra Devi "I am going out on a visit and must leave you to be cruelly battered by Manorama."

After making this remark Indra Devi held the rich folds of her Sarhi in one hand a beautiful fan in the other and swept out of the room and the house. The rustling sound of her garments and her soft footfalls could be heard for sometime. Ishawara's annoyance was removed and he found himself face to face with his tormentor.

शिल्प संहिता ANCIENT INDIAN ENGINEERING PHILOSOPHY

नगर रचना शास्त्र—TOWN-PLANNING.

CHAPTER X.

आचार—CONDUCT OF WORLDLY AFFAIRS.

(Rao Sahib K. V. Vaze, I. C. E.)

In the last chapter we enunciated the general principles which govern the methods of the propitiation of a Personal God. There are threestages or classes of knowledge *viz* ज्ञान Subjective Knowledge, विज्ञान Objective Knowledge and संज्ञान Projective Knowledge. A Personal God is, as we saw in the last chapter, a necessity for the satisfaction of men in the lowest stage of development or Projective knowledge. We shall now consider the requirements for the satisfaction of men in the middle

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stage of development or of Objective Knowledge and in the next chapter we shall consider the requirements of men in the highest stage of development or Subjective Knowledge. Objective Knowledge means the knowledge of the whole world as seen through the senses. For the satisfaction of this knowledge an Impersonal God pervading the Universe in its objective phase is required and the dealings of men with this God constitute आचार or the rules of conduct.

पंचायतन or the five constituents of the Creator when brought on the worldly plane mean देव, ऋषि, पितर, मनुष्य and भूत, देव or the most glorious of the human race represent Infinity, ऋषि the wisest of the human race represent Knowledge, पितर the forefathers of the human race represent Power, मनुष्य the mindful of the human race represent Mercy; and भूत the Subhuman beings represent Justice.

On its objective plane, every human being has two kinds of these revered entities *viz* those that pertain to himself and those that pertain to others. Thus for the propitiation of each of these two festivals have to be observed. We have seen in the last chapter that Infinity in its concrete form is Time. In order to propitiate Infinity two festivals for देव are required and these are the first day of the year. देव differs for each nationality and hence the first day of the year observed by each nation is a festival day and a nation should observe two such *viz.*, the first day of its own year and the first day of the year of its neighbours or friends. These festivals may be more than two, but at least two deserve to be observed and the first day of चैत्र and कार्तिक are the days observed in India on this account This is जानपदधर्म or National festivals.

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For the propitiation of the ऋषि the wisest of the human race two festivals are observable *viz.*, (I) for the ऋषि imparting theoretical training and (2) for the ऋषि imparting practical training There are various ऋषि for various professions and sciences and therefore the ऋषि festivals for each profession differ but the general festivals for all the literate persons are common as noted above and these are the उपाकर्म and उत्सर्जन or Terminal festival of the institution. उपाकर्म is for starting book learning and उत्सर्जन for the beginning of practical training every year. In India these terms extend as under :—

1 Book learning—from श्रावण to माघ when the students lived in huts on rice and ghee and learnt by rote.

2 Practical training from माघ to श्रावण. During this period the students travelled with their teachers, learnt by actual observations and lived on दधिसक्तु barley and curds.

These are called श्रेणि धर्म or professional festivals.

For the propitiation of the पितर forefathers two festivals are observable *viz.*, (1) forefathers of the family and (2) forefathers of connected families. The first is called श्राद्ध and the second is called महालय. Each family has its own connections and these festivals are observed on different dates by each family. The whole clan or caste has its founder and a festival for this founder is observed by the whole clan. Even Mohammedans, Parsis &c., observe these festivals of the forefathers. These are called कुलधर्म or family festivals.

For the propitiation of मनुष्य the living neighbours there are two festivals *viz.*, (1) for pleasing persons connected with the family and (2) for pleasing persons not actually connected or general public. The first is called शारद, आश्व युज or दीपावली and the second is called वासंतिक,

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भगोत्सव मदनोत्सव or शिमगा. These are called ग्रामधर्म or village festivals or seasonal festivals as they occur at the end of the season.

For the propitiation of भूत, the whole world, there ought to be two festivals *viz.*, (1) for the well-being of the domesticated beings and (2) the other for the well-being of the wild beings. The first is called वृषोत्सर्ग, शूलगव or पोला and the second is called सर्पोत्सव or व्याघ्रोत्सव. These are called जाति धर्म or Local festivals as they vary with the conditions of each locality.

These are the annual festivals that are to be observed by the members of the community.

Each of the five entities देव, ऋषि, पितर, मनुष्य and भूत has five manifestations on the same principle.

1. देव is manifested in सूर्य, गणेश, देवी, विष्णु, and शंकर.
2. ऋषि is manifested as मंत्रद्रष्टा, सूत्रकार, भाष्यकृद्, भारत and महाभारत.
3. पितर is manifested as belonging to पितृ, मातृ, स्वसृ, भर्तृ and दुहितृ.
4. मनुष्य is manifested as देश, जाति, गोत्र, कुल, and कुटुंब.
5. भूत is manifested in भूत, पाषाण, वृक्ष, पशु and मनुष्य.

Each of these manifestations is divided into five parts with two festivals for each; for example there are ten (twice five), अवतार of विष्णु for which there are separate festivals. Thus the whole life of a member of a community is studded with festivals according to his religious tenet and he is obliged to be bound to observe these as ordained:

जाति जानपदान्धर्मान् श्रेणिधर्मांश्च तत्वविद् ।
समीक्ष्य कुलधर्मांश्च स्वधर्मं प्रतिपादयेद् ॥

The king should make rules as to the conduct स्वधर्म

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of each man after taking into consideration the various obligations as noted above and

जाति वर्णाश्रमान्सर्वान् पृथक्चिन्हैः सुलक्षयेद् ।
स्वधर्ममाचरेज्जातिर्दण्यास्यादन्यथा नृपः ॥

Every body should observe these rules or be punished for failing to do so.

These constitute the principles on which the daily conduct of Indian citizens is regulated. Each human being is asked to do certain things **विधि** and to abstain from doing certain others **निषेध**. Each day is divided into five parts and each part is generally reserved for a certain duty as under.

1. The first part is reserved for duties towards Infinity called **शौच** or cleanliness.
2. The second part is reserved for duties towards Knowledge called **संकल्प** or division of labour.
3. The third part is reserved for duties towards Power called **यज्ञ** or (self) sacrifice.
4. The fourth part is reserved for duties towards Mercy called **भोग** or sustenance.
5. The fifth part is reserved for duties towards Justice called **विश्रांति** or recreation or rest.

For each of these positive or active duties there is a corresponding negative or passive duty. These are **हिंसा, असत्य, स्तेय, ब्रह्मचर्य** and **अपरिग्रह** and are contraries to the duties as noted above respectively.

These are the rules to be observed by human beings and in the daily routine of work and festivals in the various temples.

धर्म Duty according to Indian Engineers is derived from **धृ** to owe and means Debts **ऋण**. **ऋण** according to Indian Political economists is of six kinds *viz.*

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1. **वृद्धि** Amount borrowed on interest.
2. **आधि** Amount due on contract.
3. **प्रत्याधि** Amount obtained on credit.
4. **निधि** Amount received as deposit.
5. **समृद्धि** Amount obtained by partnership or co-operation.
6. **आनृण्य** Becoming insolvent or defraying all dues.

वृद्धि is the duty that children owe to their parents.
आधि is the duty between brothers and sisters.
प्रत्याधि is the duty a pupil owes to his teacher.
निधि is the duty between wife and husband.
समृद्धि is the duty citizens owe to one another.
आनृण्य is the duty attained by highest men who are free from all obligations.

The English word Religion is thus not appropriate to the Indian word **धर्म** as Religion means the duty a man owes towards God and is only a part of **धर्म**. It will thus be seen why Indian **धर्म** regulates all human transactions and is the guardian of the welfare of the whole human race, nay the creation. The Indian ideal is not Rights and the survival of the fittest in the struggle for these rights but it is Debts with co-operation of all for their proper discharge.

देव God is the ideal or sample of the discharge of these debts. **देव** is derived from **दिव्** to shine and means a shining body, a lighted lamp for example. A lighted lamp gets its first inspiration from another lighted lamp and that is the debt it owes to it or the world. It discharges this duty as long as it lives and this is the Indian ideal of the fulfilment of **धर्म**. Duty **धर्म** has thus to be discharged by all human beings for the whole of life, and there is no time when a human being can be exempted from this.

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यज्ञ is the instalment of the payment of this debt. The minimum quantity of this instalment is a twentieth part of the income and the maximum is one fifth part of it for a worldly family man; for an ascetic the whole life has to be dedicated for this discharge. The instalment of a bebt has to be paid in a certain coin, at a certain place and in a certain manner and this consideration fixes the time, material and manner of performing यज्ञ. The best time for this fulfilment or payment of instalment is prosperity or the time when one enjoys his income, the best available materials ought to be paid and in the humblest possible way.

Thus the very aspect of the world in Indian Civilization is different from the aspect in Western Civilization and it is no wonder if the ways and means adopted for the achievement of these ideals be different. Indian joint family system with its जाति, वर्ण and आश्रम institutions stands on quite a different but perfectly scientific basis from the Western system of separate families and equality of all human beings. The Western schools, hospitals, pensions and insurance are only remedies against the evils of the institutions they have adopted and do not mean any higher growth in civilization. The lack of these so-called civilized facilities in Indian civilization is due to the lack of the evils owing to the joint family system and does not imply any inferiority of the civilization. Indians educated under the English system are not taught these fundamental principles of their civilization and are thus misled to believe that Western civilization is higher than Indian civilization. The two societies are constituted on different basis and consequently naturally differ in all details which we have no space to explain here.

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A NOTE ON PRINCIPAL McKENZIE'S BOOK ON " HINDU ETHICS "

BY

(G. A. CHANDAVARKAR, B. A., M. R. A. S.)

Over the whole civilised world a flood-tide of dissatisfaction seems to come surging which the advance of natural sciences has tried in vain to resist. The deepest problems of life and death have remained unsolved. The riddle of man's destiny has become more and more perplexing. Materialism, the parent of all revolutions and wars, has entered upon a most subtle and deadly warfare. The whole fabric of civilisation seems tottering. But 'the cloud has a silver lining.' The counter-current of spirituality seems also to have set in. Is it not probable that from the East a mighty tributary may flow into this counter-current and stem the tide of Materialism? If Eastern thought were properly interpreted to the West, it is quite probable that with the united labours of the Eastern and the Western savants the source of the New Light meant to illumine the murky road of life may soon be traced. From this standpoint the historical and the critical essay by Prof. McKenzie on " Hindu Ethics " deserves a careful study. But religious thought in Hindu India has developed on such amazingly perplexing lines that no amount of 'sincere and scientific spirit' is adequate to realise the significance of the age-long quest of the Indian for religious truth. Hinduism with its ascetic, devotional and mystic elements, its remarkable social organisation and its vast and varied literature defies any attempt to present a trustworthy account of its intricate problems. The task is certainly as stupendous as it is hazardous. Prof. McKenzie has attempted it and while we admire his labours and appre-

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N. B.—This is a Chapter from the forth-coming enlarged, third edition of 'A Manual of Hindu Ethics,' published by the Oriental Book Agency, *Poona*.

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ciate his sincerity of purpose, we feel that he has not done full justice to the subject For one thing he assumes superiority of Christian Ethics and 'damns Hindu Ethics with faint praise.' Such an attitude seems incompatible with the aims with which the writer and the general editor want to deal with a subject so wide and complicated as 'Hindu Ethics.' If to men of his thinking 'Jesus Christ has become the light of all their seeing and they believe Him destined to be the light of the world,' we have no quarrel with them. It is a matter of their faith and it is no business of ours to question it. If in a separate volume the greatness of Christian Ethics by itself was established, we should have nothing but praise for the author's labour of love, but when attempts are made to institute comparisons and to establish the superiority of one system of thought over another, we feel we should make our own humble and respectful protests against such 'odious comparisons.' If in our attempt to establish the greatness of 'Hindu Ethics' we were to run down all other systems of thought like Hebrew, Islamic or Christian, we would have cut a very sorry and ridiculous figure. A spirit of bias can hardly be called scientific. We are sorry that the last five or six chapters of the book bear unmistakable signs of such an 'injudicious attitude, When men of the type of Revd. McKenzie's scholarship approach the study of Hindu Ethics with the avowed object of finding out how that system falls short of Christianity, we feel days of sympathetic criticism are gone and the dreams of thinkers like Raja Ram Mohan Roy and Dr. Rabindranath Tagore as well as the visions of saints like Nanak and Kabir are more or less empty and unreal. Sturdy optimists, who are expecting the wonderful confluence of the three great streams of Hinduism, Islam and Christianity are bound to receive a rude shock.

For the sake of argument, let us assume that Christian ethics is entirely free from defects and ideal in every way

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'and that Christianity is the 'crown of Hinduism' and at the same time presume that modern civilisation is the natural outcome of Christianity. Where shall such an assumption lead us to ? Let us wipe the dust of prejudice from our eyes and look facts squarely in the face. Western nations have become the rulers of vast empires. Positive sciences have made a remarkable advance and man has won triumphs over nature. Inert matter and invisible forces of nature have surrendered their secrets to man. How and where was 'the golden key' to open these hidden treasures found ? How could the Westerners claim the sovereignty of two-thirds of the habitable world? To what extent is the 'Sermon on the Mount' responsible for the Militarism and the Industrialism of the West. For fear of being styled dogmatic, we do not endeavour to answer these queries. The terrible European War of 1914 and its after-effects have given a simple and a straight answer—

'Materialism has been tried in a manner it was never tried before and has been found wanting.' Why should a system of ethics so sound and so perfect produce such a melancholy result ? Of course victory was a triumph of the cause of righteousness but why were the forces of evil so terrific : Should we pass the dictum that 'the ethics was entirely defective'.

Then again while discussing the merits of Christian ethics and the defects of Hindu ethics, the learned author seems to have viewed the whole question from the standpoints of Western ethicists like Plato and Aristotle. The Eastern or rather the Hindu standpoint is fundamentally different from this. To a Hindu with his favorite doctrines of *Maya* and *Mukti*, the *Brahman* is beyond good and evil. In the West they seem to make God and the good identical. To a Hindu the realm of morality seems restricted to the domain of this topsy-turvy world and ethics is only a step towards the realisation of the *Brahman* who is "Guna-teeta."

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—(गुणातीत). "*Neeti* is only a *Sadhana* and God is the *Sadhya.*" Without clearly bearing in mind, this fundamental difference, we regret Prof. McKenzie has passed an injudicious dictum on "Hindu Ethics."

Thirdly, the author believes and perhaps rightly too that this Hindu attitude too, 'beyond good and evil,' is dangerous. We do not deny that it may afford an excuse for a moral wrong-doer, but let us not leave human nature out of account. A doctrine may be ethically pure but in practice people may override it and perpetrate atrocities. It may be either due to their intellectual laziness or to perverted mentality. The cult of *Shakti-puja* may have abuses, the custom of sacrifices may be cruel, the Vamamargees may have monstrous customs, Lord Budha's doctrine of *Ahinsa* (अहिंसा) may have degenerated into an abominable form of hypocricy, Lord Krishna's 'Gopee-leela' may be responsible for many evil practices but the main question is how far ethics by itself is responsible for all these curious and ugly phases. If we base our conclusions on these arguments and make sweeping statements, we shall be doing a distinct disservice to the cause of fair criticism and even to ethics itself. Would it not be an insult, nay even sacrilege, to Christ if his ethics were condemned for the monstrosities of the Inquisition, for the black deeds of the Popes against which Luther or Zwingli led a relentless war, for the sinking of the Lusitania or the bombing of the civil population during the last Titanic struggle? We do do not say this in defence of the evil practices existing in the Hindu society or, for the matter of that, in any society but only state the facts as they are. The Science of Ethics places before us the ideal of how we ought to be and if in practice people fall short of these ideals and are what they are, who can be held responsible for this curious state of affairs. A Manu, Krishna or Christ, does not deserve to be condemned for their so-called delin-

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quencies any more than the framers of the Penal Code can be condemned for the atrocities of a gang of thugs or dacoits.

Fourthly, the Professor holds that Hinduism has not solved the mystery of life. To us at any rate it seems as though the problems of life and death and the mystery of human destiny are eternal problems. No final word has been said on these prepetually perplexing riddles. All the world-religions have endeavoured to give certain solutions but they are only partial. At the most, the great good that they have done is to bring to their followers a certain amount of solace and comfort and cheer them up in this perilous voyage of life. To say that our religion in preference to another has given the final solution of these everlasting and age-long problems is to show an utter forgetfulness of the finiteness of human nature. That a finite mind with all the limitations and the disabilities born of this finiteness should be able to fully realise the Infinite is an impossibility. Not that the quest and the search are in vain, but that the spiritual thirst can only be *partially* satiated is what we hold. If Hinduism has not solved the mystery of life, we respectfully ask the author which religion has done or can do it? Has Christianity done it or has it given rise to further mysteries? To solve one mystery another mystery has been invented. It has become more a question of multiplication of mysteries than the solution of our particular mystery. The Upanishads say "त्वमेव विदित्वा ऽतिमृत्युमेति नान्य पथो विद्यते अयनाय"—By knowing him alone everything else will be known. The *Vedanta* says "*Thou art that.*" The mystics and saints of India have given their own answers to which we have referred in another chapter on "*Theism of Indian Saints.*" (Chapter XIV). The learned author refers to the 'personal relationship conceived as existing between man and Christ,' but it is futile to hold that Hinduism has no such conception. The Bhagvadgeeta has it and the Indian saints like

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Chaitanya, Kabir or Tukaram have given unequivocal expression to this idea in many of their sayings- 'सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज' अहं त्वां सर्व पापेभ्यो मोचयिष्यामि' Follow me and I shall free you from all the sins तेषां योग क्षेम वहाम्यहं—I am responsible for their spiritual and temporal welfare. It passes our comprehention how the philosophy of the *Geeta* has been styled by the author as '*cold, lifeless, fixed and immutable.*' This can be said of any philosophy. No philosophy can be a substitute for emotion. Rationalism too is equally 'cold and life-less.' To human emotion mysticism will appeal more than philosophy. If earnestly sought after, it can be found even in Hinduism. If Christianity can give it, it is welcome. If it filters through beds of Hinduism, it need not be impure. Whether it drops gently from the pages of the HolyBible or the Geeta which some prefer calling 'The Bible of Humanity,' it will remain 'mysticism or genuine love of God' irrespective of the source. Its sanctity is independent of the source.

Fifthly, it is remarked by the author that the Hindu ethical life is possible away from society. This is only partially true. There are two *margas*– one Pravritti, and another Nivriti—for the attainment of *Mukti*.The Upanishads also refer to two paths—*Sreyas* and *Preyas*. One of them is perhaps possible 'away from society' but the other distinctly says, "The points of heaven and home are kindered" The fact is that *Vairagya*—non-attachment ideal of an ascetic—is considered essential by Hindu writers. It is this attitude of many philosophers and thinkers that has become the target of criticism which seems quite unnecessary. What business have we to quarrel with a class of thinkers who hold that *Vairaqya* is a necessary adjunct for a spiritual life? Be in the world but not be contaminated by its contact.' This is the ideal of a Raj-Yogee like *Janaka* in whom the ideal of a recluse and a ruler were combined. They illustrate such a life by the example of 'water on a lotus leaf; which is not absorbed

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by the leaf but can be cast away at any time. This idea of renunciation is not peculiar to Hinduism but one can see its reflection even in the history of the early Christian monasteries. Everywhere it has become a necessary phase of religious life.

Sixthly, it has been alleged that the Gospel of Hinduism is not a social one. In our introduction and the chapter on "Ethical Religion of the Hindus," we have endeavoured to refute these allegations at considerable length and the arguments need not be repeated here. Even granting the Hindu Gospel to be an individualistic one, it need not be anti-social. If individual reformation be effected, social reformation becomes all the more easy. The Gospel of the Indian saints seems to us to be a distinctly social one. At any rate, these cared more for mass reformation and social service than for individual reformation so prominent in the ascetic ideal. Judging from the general results and the trend of human, history, the Gospels, whether social or individualistic, do not by themselves seem to be productive of ideal good. The history of European civilization presents as sad a commentary on the efficacy of Christian ethics as the history of Hindu civilization is on the efficacy of Hindu ethical systems. Individualistic tendencies and social tendencies have taken tortuous courses in spite of these Gospels. The causes seem to be far deeper. History in all ages and climes has taken its own course setting aside all these gospels and brushing aside all the cobwebs woven by human bigotry, ingenuity and selfishness. In spite of these religions is it not remarkable that history should take its own course? It is not a unique and inexplicable phenomenon?

A detailed review of the Book, chapter by chapter, seems both unnecessary and tedious. To realise the beauty of a flower like the rose, it is imperative that it should be viewed as a whole. If from a rose petal

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after petal were to be plucked, it is possible that its beauty will be marred and the thorns may look more prominent. That flower which is known as 'the Queen of flowers' will then present an ugly appearance. Not dissimilar is the position taken up by Prof. McKenzie when he endeavours to trace the materials essential for the building up of the history of Hindu Ethics, through the Vedas, the Upanishads and the six Schools of Philosophy. If orietnal scholars look down upon the Vedas as the 'babblings of a human race sunk in primeval ignorance,' Indian Scholars and commentators like Srijut Anrobindo Ghose, Pandit Gurudatta Vidyarthi, believe that the terminology of the Vedas needs a thorough revision. The meanings of Vedic terms are to be ascertained from two entirely different standpoints—*Yogic* and *Rudhii* and then alone will the oriental scholars realise why the *Vedas* are considered as "Revealed Scriptures" and why they are said to contain "*decidedly nineteenth century-like ideas.*" The subject of the Vedic terminology is a vast and a complicated one and it is futile to attempt and refute the allegations made or conclusions drawn by the author based on a terminology of doubtful correctness.

From these general observations on the trend of thought in the book, let us proceed to examine two other doctrines of Hinduism which have naturally formed the target of Prof. McKenzie's criticism. These two fundamental doctrines, one of *Karma* and the other of Transmigration or Reincarnation of the human soul are allied, Karma being 'the companion truth of Reincarnation.' The learned author has devoted one full chapter to tbe scientific examination of these two doctrines. Before we proceed to examine the fallacies of the arguments so ingeniously put forward by the author, we should like to add a word or two as an exposition of these basic principles of Hindu thought. Without a clear understanding of what they really mean and signify, it is futile to condemn a system of ethics built upon

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these theories. One may not feel inclined to place implicit faith in them, but it is dangerous to find flaws in a system which is their natural outcome.

Reincarnation is a simple doctrine rooted in the belief of the soul's indestructibility. It teaches us that the soul enters this life, not as a fresh creation but afer a long course of previous existences on this planet and perhaps on heavenly bodies, in which it has acquired its present peculiarities and is also on its way to future transformation. The human soul is not a mere cohesion of atomic forces resulting in this personality soon to dissolve again into the elements, but it is an eternal entity impressed with undecipherable ancestral inscriptions revealed in their moulding influence upon new careers. 'We are heirs of all the ages' and our past, present and future have flown by the great Law of cause and effect from the accumulated momentum of past *Karma*—impulses, aspirations and actions. In this wonderful universe there is no special favouritism, but all will have equal facilities for future growth and steady progress. Suffering now patiently borne will produce a vast treasure of patience and fortitude in another life. Hardships will give rise to strength, self-denial will lead to the development of will and tastes cultivated and acquired now will bear fruit in the coming times. Similarly our present uncontrollable impulses, peculiar tendencies, favourite pursuits and the soul-stirring friendships have all descended from our age-long previous activities. From the dawn of history, the doctrine has dominated the minds of all the primitive races and it has held its unquestioned sway over all the mighty thinkers of all ages and climes. The ancient civilizations of Egypt, Greece and India, the philosophies of Pythagoros, Plato, Virgil and Oviel, the neo-Platonism of Platonics, the religion of the Persian Magi, the transcendental philosophy of the Upanishads, metamsychosis of the Druids and the Gauls, the civilisations of Peru

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and Mexico, the priestly ceremonials of the Egyptian Isis, the Elusinian Mysteries of Greece, the Bacchie processions of Rome, the Cabala rituals of the Hebrews, all bear eloquent testimony to the woderful potentiality of this doctrine. Two-thirds of the human race have tenaciously clung to this notion. Is not such a hoary philosophy cherished by Theological leaders like Julius Muller, Scientists like Flammarion and philosophers like Kant and Schopenhaur worthy of our profoundest respect or at least sympathetic study ?

Likewise, the doctrine of *Karma* this Law of Causation is exceedingly simple. In a lucid way it pleads that we are what we are by our former actions and the builders of our future by our present. There is no destiny but what we ourselves determine. There is no salvation except what we ourselves bring about. God has placed at our disposal all the powers and the handle by which we use them to build our future is our own individual will. The *Karma* of our *Atman*, is performed even in the inner consciousness and the vocal expression or the outward act is the propelling force which directs our journey through infinity, whether it be into the dark regions of evil or into the sunny fields of good and love. Then comes into operation the great Law of Moral Equity and "the sense of moral responsibility in man," of Kant. The Universal Sustainer—*The Vishnu* of the Hindu Trinity—gives every creature his due and the self-same Moral Governor ordained "Work out your own salvation. Whatsoever a man soweth, that shall he also reap." If St. Paul preaches this doctrine and if Jesus Christ sanctions it, why should it be of less worth when Krishna upholds it ?

We admit this is a stern law and perhaps it may not arouse feelings of satisfaction in the hearts of those who believe in such doctrines as 'Vicarious Atonement, Intercession, Forgiveness and Death-Bed Conversions. But man should be made of sterner stuff and then alone he can move on smoothly on the path of progress. Weaker tenets may

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lead to stagnation and decay. Ethical life stands for progressive evolution towards a spiritual life and the doctrine of Karma can not be said to retard that progress.

With these few preliminary remarks, let us proceed to examine one or two special objections raised by the author. This doctrine is said to be 'inconsistent with the idea of Grace of God, which is prominently traceable in *Bhakti* Literature. But the lives of saints and mystics like Kabir, Tukaram and Ramakrishna Paramahansa illustrate that it is possible to overcome even *Karma* by *Bhakti*. Justice and Mercy are not antagonistic. Even a just man can be merciful and the doctrine of *Karma* never says that God's mercy need not be sought for and recognised. Does it not also suggest that sins need not be committed and His mercy sought for in vain? There is no room, holds the author, in this doctrine for 'Vicarious suffering? Perhaps not. But the ideas of *Tapas*,—Penance—and *Yama* and *Niyama* are so prominent in the literature of the Hindus that none need feel sorry for the absence of this aspect of ethical life. How far sins committed may be forgiven if any other individual suffers misery for their sake is yet to be established. Rationalism rejects the doctrine. The author says that it is 'immoral to punish a man for actions of which he has no recollection.' Believers in the doctrines of Karma and rebirth consider that this forgetfulness is a blessing and is natural. If we should all remember every detail of the happenings of past births, our lives would be miserable indeed. And after all how far can our memory retain the impression. They are bound to fade away. We are glad to note the author making this happy remark, 'This doctrine emphasises action and not character.' We are in entire agreement with the first part of the quotation and as for the second part we confess our inability to grasp the exact meaning of the words 'not character.' But why? Is not action the outcome of character and is not character in turn moulded or influenced by action?

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Our remarks shonld not lead one to conclude that Prof. McKenzie has never emphasised the good points of the science of Hiudu ethics. He shows symathy and admiration for *Bakatas* like Kabir and Ramanuja, and he has a kind word for some of the modern movements and their line of work. But as the reader goes through the concluding chapters, he feels that there is a lack of imaginative sympathy as also of sympathetic vision in handling such a subject as "Hindu Ethics." But the treatment is quite in accordance with the second aim of the author, though to us, it seems, that the first aim and the second aim are quite incompatible. The book, however, is bound to rouse the interest of the Western people in the study of the ethical literature of the world. The angle of vision alone needs a change and we trust that by the time the second edition of the book is issued that angle will have considerably changed and the presentation of the subject will be more scientific and sympathetic, the inferences more considerate, and the conclusions more accurate and the judgements less severe. Before we conclude this lengthy note, let us assure both the patient reader and the learned author that we have penned these lines with the best of intentions and never with any malicious desire to prolong these controversies. The author has as much right to place his side of the case as we have to place our own. The reader, however, is in the more enviable position of drawing his own conclusions. The law of parallelogram of forces acts with no greater force in mechanics than it does in the world of thought. When two forces act and react on a certain theme, truth is the resultant. Is it too much to hope that this note will serve the purpose of advancing the cause of truth.

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CONTEMPORARY THOUGHT REVIEWED.

NATURE AND CURE IN AYURVEDA

Mr. R. V. Patvardhan B. A., LL. B. contributes a thoughtful article to the *Mahratha*, August 16, on the surprising resemblance between the 'Nature-Cure' theory of the West and of the Ayurveda. Says he:—

After tracing the origin of diseases to two causes, one being the poisons generated in the body and the other the outside germs, Naturo-paths proceed to base their system of food selection on fourteen chemical substances of which the body is built up. They affirm that it is the *balance among the fourteen elements* in the body that keeps it in perfect health and it is when this balance is disturbed or when any of these elements is lacking, deficient or in excess that a man suffers from disease. There is also another principle that many of these fourteen elements are to be received into the body not in their *inorganic form* but through food substances only. The food substaces which supply these chemicals are wheat, unpolished rice, potatoes, sugar, butter, milk, salts, fresh and ripe fruit, and green vegetables. Pure water and cool breathing air are also indispensable. But alas, it is not easy to follow Nature in its purity, the monsters of temptation, and pernicious or inveterate habits seduce the victim into the clutches of disease and untimely death. A complete food selection would cure any disease but care must be taken not to combine two *incompatible foods* or in other words foods of different digestibility should not be taken together. So much, I hope, is sufficient to indicate the 'nature' of Nature Cure.

Let us now turn our attention to Ayurveda, wherein we find that the *Rishis* too have laid down that there are two kinds of diseases— "Internal" and "External" or Accidental (**निज** and **आगन्तुक**). The first is due to under-action or false action of the stomach or senses (**अर्थानां कर्मणां कालस्य चातियोगायोगमिथ्याः योगः**) and the external proceeds from an injury done to the body from outside. American Scientists say

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that they have discovered that the first cause of disease is congestion in the stomach and that "in all cases of disease there is always a state of congestion." Now just see what the Rishis have said; "*Koshtha* is the cavity where digestion takes place and Koshtha is internal seat of disease."

(कोष्ठ पुनरुच्यते...आमपक्वाशयश्चेति, स रोगमार्ग आभ्यन्तरः)

Western doctors divide invalids into two classes; the first is the congested stomach class, and the second the cancer class: and by the latter term they mean those people that are suffering from cancer, epilepsy, locomotor-ataxia and paralysis. Well, mark now what the *Rishis* also say; they say that ulcers, indolent tumours, convulsions, and diseases of head belong to the second or **आगन्तुक** class.

Rolstonites assert that every disease is the outcome of an abnormal change in the proportion of the fourteen chemical substances that go to compose the human body. This abnormal change they describe as the Law of Over-balance, and the Law of Under-balance. The *Rishis* also emphatically lay down that a disease is nothing but a disturbance in the respective proportion of the three Doshas, the seven Dhatus and the three excretory functions. These taken together form the 13 elements and materials of which the body is built up and by which it is sustained. The difference between the American and the Indian view is only apparent; for, while the Rolstonites speak in the language of chemistry, the *Rishis* have spoken in the language of anatomy and physiology. **(रोगस्तु धातुवैषम्यं धातुसाम्यमरोगता)**. Evidently, therefore, the basis of treatment is and ought to be the restoration of the balance between the 13 or 14 ingredients. Charaka says (भू. अ. X); "In treating a disease we restore the diminished ingredients to their proper measures; and when some ingredients increase out of proportion, we bring them down to their normal measure. **"न्यूनान् धातून् पूरयामः व्यतिरिक्तान् ह्रासयामः, सम्यक् प्रकृतौ स्थापयामश्च.)"**

MUSSOLINI AND FREEMASONRY

Signor Mussolini is hailed as a liberator in Italy. He believers, not unliked the Western temperament,

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in the ethics of violence and the suppression of to-him heterogeneous elements by force. His recent move is against Freemasonry. He is reported to have delivered himself of some obnoxiously violent sentiments in the Italian Parliament on May 16. We take the following report from the July issue of the *New Age Magazine*:—

Masonry is distinctly a survival of the unfit, and it has no decent pretext to continue living.

My principle is to do all the good we can to our friends and to inflict all the harm we can on our enemies—in this case the Masons.

Of course there are the shouters for liberty. They remind me of bleating, whining calves.

I am not one bit worried about the effects of this legislation in foreign countries. The Masons beyond the Alps and beyond the seas will be kept too busy defending themselves to spare much time for hurting Italy. There may be some ceprisals, but we have discounted them and they will do us no damage worth mentioning.

I think with disgust of that old Italy of yesterday, when the influences of Masonry had succeeded in creating enmity between the *Mayor of Rome and the Vatican*. We are far from any such thing.

Deputy Bodrero who was put in charge of the legislative campaign aginst the Society was no less anxious to wipe out Freemasonary from Italy. We quote from the same Magazine a literal translation of the second chapter of the Bodrero bill:

All associations, corporations or institutions, which are formed or conducted in secret, either wholly or partially, are hereby prohibited. All such associations, corporations or institutions whose members are bound together by any secret formula, either wholly or partially, are hereby prohibited. The respective prefects of police shall have power to dissolve them in their discretion. Violators of this act shall be punishde with a fine of 500 to 2,000 lire, and are declared incapable

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of holding any public office within the kingdom. Any person organizing such societies or in any way promoting them shall be punished with imprisonment for not less than one year and by a fine of 5,000 to 30,000 lire, in addition they shall be debarred from holding public office in the kingdom.

It is needless to say that in this age of liberalism and freethought, Mussolini's outburst against Freemasonry reminds one of the high-handed actions of priests of the Catholic Church in the Middle Ages in Europe. When will Mussolini, and with him the pioneers of Western thought, realize that violence is not a weapon worth the dignity of Man, that suppression by force of a good or a bad cause, being purely mechanical, never results in the achievement of the desired result, for the diseases of the heart lie too deep to be touched by such nostrums.

TOLERATION IN ISLAM

Indian Muslims will read with advantage the following extracts from the February Number of *The Review of Religions*, an Ahmadiyya journal published in London. Says Mr. G. F. Malik, on Toleration in Islam:—

The Holy Quran says, "Verily we sent a prophet to every nation." Be it said to the credit of Islam that it is the only religion which recognises the prophets of all countries and nations, whereas all other faiths recognise prophethood in their exclusive spheres. Islam has created an atmosphere of amity and concord among the warring creeds by prohibiting the believers to speak ill of even the idols of the infidels. The Holy Quran says: "Do not abuse those whom they call upon besides Allah, lest, exceeding the limits, they should abuse Allah out of ignorance." Islam is tolerant in its teachings and tolerant in practices, and history proves it. In the time of Holy Prophet a party of Christians came to Medina. The Prophet gave them his mosque to offer their prayers and worship there. "In all ages," says a Christian writer, "the religious toleration of Muhammad has far sur-

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passed the customs of the Western world. With regard to his Christian subjects, Muhammad was always ready to guard the sanctity of their persons, the safety of their merchandise, and the toleration of their worship." He granted to the monks of the Monastery of St. Catherine, near Mount Sinai, and to all Christians, a Charter which has been justly designated as one of the noblest monuments of enlightened tolerance that the history of the world can produce. By this remarkable document the Prophet secured to the Christians privileges which they did not possess even under the sovereigns of their own creed. The document declared that any Muslim violating and abusing what was therein ordered should be regarded as a violater of God's testament. The Prophet undertook himself and enjoined on his followers to protect the Christians, to defend their churches, the residences of their priests, and to guard them from all injuries. They were not to be unfairly taxed; no bishop was to be driven out of his bishopric; no Christian was to be forced to reject his religion; no monk was to be expelled from his monastery, no pilgrim was to be detained from his pilgrimage, nor were the Christian Churches to be pulled down for the sake of building mosques or houses for Moslems. Christian women married to Moslems were to enjoy their own religion and not to be subjected to compulsion or annoyance of any kind on that account. If Christians should stand in need of assistance for the repairs of their Churches or monasteries, the Moslems were to assist them; should the Moslems be engaged in hostilities with outside Christians no Christian resident among the Moslems should be treated with contempt on account of his creed. Any Moslem so treating a Christian should be accounted recalcitrant to the Prophet." In the battle of Badr a large number of the Meccans, who had so ruthlessly persecuted the Muslims, were made captives. The Prophet gave strict orders that they should be treated with the greatest humanity, and that respect should be paid to their misfortunes, and to show how the Muslims in pursuance of the Prophet's orders treated them, I quote William

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Muir, "Blessings be on the men of Medina," said one of these prisoners in later days, "they made us ride while they themselves walked; they gave us wheaten bread to eat when there was little of it, contenting themselves with dates." Mecca falls before the Prophet, the same Mecca where he and his companions had received outrageous treatment, from which he was expelled, and in whose streets had run the blood of innocent Muslims. See his moderation and magnanimity. There were no proscription lists, no plunder, no wanton revenge. Everyone who shut his door was safe. "Descendants of Koreish, how do you think should I treat you," the Prophet asked the Meccans. "With kindness and pity," they replied. At these words, says Tabari, tears came into the eyes of the Prophet, and he said, "I shall speak to you as Joseph spoke to his brothers when they came to him repentant." "I shall not reproach you to-day. God will forgive you. He is the most Merciful and Compassionate." The Holy Prophet was no exception in this respect He had infused the same spirit of toleration and broad-mindedness in his followers. "The Holy Land, Jerusalem," says an impartial Christian writer, "capitulated to Omar the second Caliph, after a protracted blockade in the year 637. No property was destroyed except in the inevitable operations of the siege, and not a drop of blood was shed except on the field of battle. Omar entered the City followed by a single follower along with the Patriarch, conversing amicably about its history; at the hour of prayer he was invited by the Patriarch to worship in the Church of the Holy Sepulchre, but refused to do so for fear that his descendants and followers might claim a similar right, and so the freedom of religious worship, which he wished to secure to the inhabitants by the articles of capitulation, might be endangered. In the year 1092 the Holy City fell before the arms of the Christian Crusaders after a much shorter siege, It was taken by storm, and for three days there was an indiscriminate slaughter of men, women, and children. 70,000 Mussulmans were put to the sword, 10,000 of them in the Mosque of Omar itself."

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This comes not from an enemy but from a monkish historian, an eye-witness and a partaker of what he relates. The City itself was pillaged. This was the return by the meek lambs of Jesus Christ of the merciful and kind treatment meted out to them by Omar only 4 centuries before.

APOSTACY IN ISLAM.

It is generally thought that in Islam apostacy is punishable with death. A writer in the *Review of Religions* takes strong exception to this view and tries to prove that such a thing was never practised in the lifetime of Prophet Mohammad nor is it sanctioned by the Koran. The writer says that there is only one instance when apostates where put to death, the instance of Ukls, who entered Medina, professed Islam and ultimately played treacherous to the State by falling upon the unsuspecting innocent keepers of the herds, killing them and driving the herds along with them. "It was only in the fitness of things," says the writer, "that an example should be made of the murderous band who were guilty of the heinous crime of murder and dacoity so that state and society might be safe against external aggression and internal commotion."

Ibn Abbas is said to have quoted a dictum of the Holy Prophet: "Whosoever changes his religion, kill him." The writer makes significant remarks on such sayings of the Prophet. Says he :

The times and circumstances are to be observed in their case more especially when they seem apparently to conflict with not only the clear teachings of the Holy Koran on the one hand, but also the whole trend of the Holy Prophet's life."

We congratulate our Moslem friends on this change of mentality. They are realizing, day by day that Islam, as understood, preached and practised for centuries, cannot hold its own against the civilizing influences of

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rival faiths. Humanity has far outgrown the barbaric conditions of Arabia to reform which was the divine mission of Islam. It must change its old perspective to become a living faith.

ACHARYA P. C. RAY ON THE BREAD PROBLEM.

The Bread Problem is growing keener and keener with the advance of University education in India. It is the bounden duty of Indian Educationists to think seriously on the problem. We make no apology in quoting Acharya P. C. Ray *in extenso* from his thought-provoking article in the *Current Thought* of July. Says the Acharya :—

"Take the case of joining the Bar after passing the B. L. Examination. It has become almost a fashion with our boys. The number of pleaders has increased ten times, or in some cases twenty times more than that of the clients in every court, be it district, sub-divisional, Judge's, or Magistrate's court. A man cannot make a fortune by joining the Bar. Our boys, still, are hastening to Law Colleges after graduating. They are joining the Law classes in crowd, morning and evening. The only excuse of reading Law is :—"I want only to pass." It is self-evident that when the supply exceeds the demand, the supply is certainly useless. Too much of anything is bad, say our Shastras. I do not deny that we should study law, nor that there is need of law. I say that, it is better to stop the overmanufacture of such things as have no demand in the market, as it has to be locked up in the godown. I never have said the opinion that lawyers are our enemies. Immense is our debt to the Bengali lawyers..... Burke, the great orator, has assigned the high place to the lawyers to take part in politics. Are not those pleaders, who are compelled to starve although they hang about the courts, who cannot pay the subscription of the Bar Library, and who, in many cases, readily copy out many pages only in exchange of a little tobacco, are they not,

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I ask, really a disgrace to the Bar? Hence I say, if the pleader-manufacturing machine be stopped for some time, the would-be starving pleaders will earn their bread elsewhere. We should consider calmly how far the supply has exceeded the demand.

"It is high time that we should fully realise what a sad mistake it is even to think that the middle class Bhadralog boys can earn their livlihood if they secure a degree. What is the market value of those graduates, who come out of the Universities with flying colours every year in crowds? On the vacancy of one post thousands of applications pour in, but only one of them is nominated. Although an M. A. may get Rs. 70 and a B. A. Rs. 40, yet how little is the chance of getting these posts with the average number of graduates. Every one is desirous of food. I have heard many students saying, when they can not get any job after passing the M. A. Examination, that it would have been better had they failed; for they would have been spared all the trouble and anxiety for a year more. The Bengalees have gone into service from the beginning of the English Rule after learning English. The educated Bengalees in the beginning could become Munsifs and Deputies, or could secure good appointments in merchant offices. When the English took the Punjab, the North Western Provinces and Burma, Bengalees also went there to serve, and the Marwaree and the Bombay people soon learned to trade. One could then get an appointment easily, if he had a degree, as the degree had then a market value. But the number of the educated has now rapidly increased. How can all these be provided with posts? If we cannot adapt ourselves to changing circumstances, we shall have to be crushed under the wheels of Time.

"Let us now consider our present educational policy. I have already said that we try to obtain our degree for service. Again we buy different "Notes" worth about five rupees for a text book worth one rupee. This is, as the Bengali proverb goes, like the thirteen feet long seed for a twelve feet long fruit. Our students only commit the "Notes" to memory and

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repeat them at examinations. Our originality is lost by our attempt to attain the degree and our genius gets no opportunity of being developed. When our graduates enter the field of action, they can see no way out of this knotty problem, but grope their way in darkness. The recent report of the Calcutta University Commission contains the opinions of many experts. Reviewing those opinions, they have come to the conclusion :—" The present system is like a soul-destroying machine. If the young Indian of ability passes through it, he will lose all his soul and half of his reasoning capacity in the process. Our University system, instead of encouraging the love of learning kills it. The Universities of India are but factories where a few are manufactured into graduates, and a good many more wrecked in the voyage of their intellectual life. The education that is imparted in the colleges, gives a very narrow outlook to their alumni and fails to stimulate any healthy intellectual curiosity in the majority, or to develop the powers of initiative when thrown on their own resources, of accurate observation and independent thinking and of applying the knowledge gained."

The Acharya continues :—

" Are these thousands of students who are knocking at the College doors really genuine students seeking thorough knowledge or are they mere seekers of the degree, their only aim being to commit the books to memory, vomiting out their contents in the Examination Hall ? Our boys begin to read English Alphabet at the age of four and they finish the task of committing English notes to memory by the ages of twenty-four. The experience and capacity which one gains in these years is not at all sufficient for coping with the dangers that beset the path in the world of action. The average student wants to pass his examination and not to gain real knowledge, as may be ascertained from the reply of any student. The teacher has to satisfy the students—who are, really speaking, his masters—because the students read only what is necessary for examination purposes ; nothing else will they read or listen to. Our minds may be improved

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after carefully digesting the portions read to us and after assimilating its essence. The students, however, do not want that; they want to secure the degree by repeating the passages committed to memory like a gramophone. Our students would get much relief, if they could shake off this most pernicious notion. But there is no other means, for we want our bread through University-hall mark. There is no thought for commerce and industry, but just one desire to carry cram at all cost.

"If our young men were to direct their energy, ambition and intellect to other fields, there is not the least doubt that success and good results would come out of it. Such a serious crisis has now come in our national life that it has become necessary for all students, teachers and guardians to consider my appeal seriously.

"As the result of the Swadeshi agitation, a few factories were established in the country. The degree-holders then could not give proof of their real worths; they lagged behind in a general race. They are like machines or like the oilman's oxen moving with covered eyes. Their education only entitles them to be fit in each employment as clerks; they lose the courage and energy to take to new avenues with the help of their own energy, intellects and effort. Those Bengalees, who have, at present, attained success in business have had no connection with the Universities. Sir Rajinder Nath Mukerjee, Mr. J. C. Bannerjee, Mr. N. C. Sarkar, the owner of coal mines, Mr. S. C. Ghose of the Railway Traffic department—all these had nothing to do with degrees. Mr. J. C. Banerjee's reputation has extended to Bombay, Poona and other places far beyond the limits of Bengal. Big contracts amounting to about a crore of rupees are in his hands. Thus, for the first time, the renown of the Bengalees has been established through him, even in Bombay. This is a matter of great joy and pride to us. They have opened up new vocations of life for our students, for earning bread and removing poverty, by breaking off from the beaten track by trying their luck in new fields and by having their efforts

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and perseverance crowned with success. If our students failed to pass their Examinations, they give way to dispair and cry :—" Our career is ruined." It is not so. Our University youths at the age of thirty become shattered with the cares and anxieties of the world, they are not full of bright luster, no signs of joy on their faces. Look, however, at the Europeans or Marwaries, who have met with success in their early lives. What hopes, what desires have they? Within five years from the taking of the University degree the illusion of the degree of our young men vanishes away, they fall victims to hopelessness and disappointment. Life becomes a burden to them even in youth and signs of old age become visible beforehand. Instead of mis-directing energy and ambition of our early years in securing degrees, relying upon self-help, let us enter this broad field of business, full of hundreds of regards, where goods worth six hundred crores of rupees are every year imported and exported. The entire profits of this, immense business are divided among English people, Germans and Japanese.

The Acharya concludes with the following impassioned appeal:—

" I call upon all the youths of India to take to trade, commerce and Industry, because, on the solution of this bread problem depends the very existence of the nation. If any one accuses me on the charge that I am encouraging the Bengalee youths to be Marwaries, I plead guilty to the charge. Those Bengalee youths, in whose country so many lacs of maunds of paddy and Jute grow, in the sale of which the Marwaries and other merchants make plenty of money, are pitiably crying for food. Fie on our sham education ? Fie on our University degrees ? Cultivate knowledge, be personally acquainted with the thoughts and facts or which the master-minds of the world have written, think deeply, give expression to your originality and mental power, but do not run after the Universities, losing all your senses in order to earn your bread by leaving many other lucrative avenues of employment."

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FLEXIBILITY OF CASTE.

It is the contention of the Arya Samaj that caste did not exist in its rigid form in ancient India. It was in the latter days of the supremacy of the selfish priest that this principle of social evolution degenerated into its present form. Attempts have been made, now and again, to shake off the shackles of priest-craft by permitting people of other classes also to rise to the level of the Brahmin and sometimes to style themselves as such. These movements will continue so long as the flexibility of caste is not recognized and the freedom in the choice of profession is not acknowledged in India as the essence of social progress. The following extract from Mr. Panchcowrie's article in the July Number of *Visva Bharati* gives some interesting instances of attempts aimed at the destruction of hereditary caste:—

"The system of caste, which survived after the Buddhist age up to immediately before the British domination, was based on occupation,—comprising mainly the Profession Castes as Risley has called them,—and even the Brahmin attained and held his caste by virtue of his priestly functions. In the geneological statements which had been compiled for each and every family of note in Bengal, we find evidences of change from one caste into another, due to change of profession, or by way of penalties; and loss of caste simply meant loss of vocation. A reference to some of the social customs of the period, not yet wholly died out, may serve to make this clear.

"The peculiar custom of appointing different kinds of persons to be Brahmins is noteworthy. During Chaitra, the last month of the Bengali year, it is open to all local Hindus, men or women, irrespective of class or caste, to take up the role of sannyasins of Shiva, in Tarakeshar as well as in other endowed temples dedicated to Shiva. These are called Vrata-Brahmins and are invested by the Mahant, or Chief Priest, with the sacred thread, the ochre robe and the mendicant's

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staff. They observe, for that month, a rigorous asceticism, and while so doing they are accorded the rank and dignity of Brahmins.

"Sitala Brahmins and Nag Brahmins are of a similar type. These are merely experts in the art of treating small-pox and snake bites; but as such they are the acknowledged priests of Sitala (the godess of Small-pox) and Manasa (godess of snakes) and are treated as Brahmins, though not of that caste by birth. In the same class as the Vrata-Brahmins may be put the priests of Dharmaraja, though their *Vrata* or vow is not of a month but lasts through all the twelve, for life. This Dharmaraj is not Yama, the Lord of Death, to whom we Hindus give that title, but was the name of the Buddha, showing the Buddhist origin of these customs. In fact, it was a settled policy with the Buddhist monarchs, perhaps with the idea of lowering the prestige of the Brahmin born, to contrive in various ways the raising of all sorts and conditions of men to the diginity of Brahminhood."

REVIEWS & NOTICES.

Release. By Jinarajadas. Published by Theosophical Publishing House, Adyar, Madras. Price Re. 1.

It is a small volume, beautifully printed, superbly got up and written in a charming style. It is full of beautiful thoughts beautifully arranged and set in a beautiful literary casket. Every page is a source of unfailing inspiration. The writer touches upon Sanyas Dharam when he says:—

"When the lover who loves one is also the saint who pities all, then release is near."

We find an echo of Upnishadik thought in the following passage:—

"Each living thing is exhaling a joy. Joy is all round us. We need go nowhere to find it. Each particle of dust is

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singing a hymn to the Infinite Light, to ears that will hear. The grass, the hedge, the cloud, all things are whispering in wonder, " The Light! The Light! " Light to live in and to grow by is in every direction of space; and it pours into us when we become like it, child-like and God-like, shining, unaware, unto our perfect day.

When the soul as artist sees the beautiful essence of each thing, then the sway of the self is over, and release is near."

Higher Education in India, Past and Present.- Convocation Address to the Uviversity of Mysore on October 29th 1924 by Annie Besant D. L. Published by Theosophical Publishing House, Adyar, Madras.

Price As. 6.

Dr Besant is one of the most eminent expositors of Indian civilization. In the brochure under review, the learned doctor takes us through long vistas of time and acquaints us with the state of education in India during the various epochs of her eventful history. We are told of Kulpati Kanva's Ashram where 10,000 students were taught and fed. Then the learned doctor dilates upon the Sangams of the South and especially of the three famous Sangams of Madura, of which the first was said to have lasted for 16,149 years, the second 3 700 and the third 1850. She speaks then of the famous seat of learning Nadeya where as late as 1908 Mr. Ward found 30 Colleges and 250 pupils. Coming down to the Buddhist Age, Dr Besant speaks of the famous universities of Nalanda and Vikramasala and of the monastery of Jagaddala, the University of Kartaya and the twenty-two Viharas in Tamralipli. Most of these were destroyed by Muslims. After dwelling at some length on the Muslim Madrassas, she gives us interesting information about the state of Hindu education as the British found it. A Pathshala was found in every large village of

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Bengal where reading, writing, the composition of letters and elementary arithmetic and accounts, either commercial or agricultural or both were taught. The destruction of the village system and the introduction of English education destroyed all these schools, and the masses sank into ignorance.

The booklet is full of valuable information and is well worth a study.

Indian Ideals in Education, Religion and Philosophy and Art being the Kamala Lectures for 1924-25 *by Annie Besant D. L. Published by Theosophical Publishing House Madras. Price Re* 1.

Dr. Ashutosh Mukerji, Vice-Chancellor of the Calcutta University, founded a Trust in the name of his dearly loved daughter under which a Kamala Lecturer was to be appointed every year, to deliver three Lectures, first in Calcutta University and then in some other. Dr. Besant was the first Lecturer so appointed. The book under review is a reprint of these three lectures. The lecturer deals with Indian Ideals in Education, Religion and Philosophy and Art. All the three lectures are most learned and full of useful and valuable information. We commend the book to all educated men who value the priceless heritage left to us by our forbears, a heritage that will suffice not only for the intellectual and spiritual needs of our race but also of humanity.

Artha Shastra Part I. by Principal Rajendra Kumar, M. A., of the Commercial College Delhi. Published by the Vyoparak Pustak Bhandar, Clarkharwala, Delhi. Price Rs. 2-8-0.

The claim of the vernaculars and especially of Hindi, the *lingua franca* of India, to be the medium of secondary and higher educati(n is being recognised day by day

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even by those who are imprevious to all but bureaucratic influences. But original works on modern knowledge in Hindi are very few, even translations are not plentiful. Economics is a modern science which is a very popular subject of study in the universities of the civilized world. No National Indian University can afford to neglect this important subject. Suitable text books on economics are thus a sorely felt desideratum It is therefore, a matter for gratification that duly qualified scholars, possessed of the right sort of intellectual equipment needed for the task, are responding to the call of duty and producing the right kind of literature. The latest work of the kind is the book under review.

Principal Kumar is a learned man who has made a deep study of the subject. He has drawn especially upon Marshall and Taussig, but there is a great deal of original thought in his book and he has made a laudable and very successful attempt to apply economic principles to the peculiar conditions prevailing in India.

The book will help considerably in building up Indian economics. It is written in a pleasent and readable style and the various problems discussed are treated from a popular standpoint. The illustrations employed are apt, homely and happy and any reader of average understanding can follow the book. We commend the book not only to students of National Colleges but to all Hindi-knowing men and women who care to keep themselves abreast of the times.

Tapasvi Bharat. By M. Chunilal Khanna. Published by Shiromani Pustakalya, Mohanlal Road, Lahore. Price 4 annas.

It is a small booklet in Urdu giving a brief story of the life of Bharat, one of the chief heroes of the great epic, the Ramayana,

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The story is interestingly and at places even arrestingly told, but the language needs improvement and revision.

Dilchasp Kahanian. Compiled by **Professor Ram** *Sarup Kaushala, Vidya Bhushan. Published by* **Lala** *Chunilal Manager Shiromani Pustakalya, Mohanlal Road, Lahore. Second Edition, Price 5 annas.*

This beautifully printed Urdu booklet consists of 50 moral tales written in simple language and a pleasant style. They are most suitable for young children. We would recommend it to parents and teachers of young boys. They can buy copies and present them to the children.

EDITORIAL REFLECTIONS.

THE ALL INDIA CONGRESS COMMITTEE MEETING AT PATNA.

The All India Congress Committee met at Patna and duly registered the edict of the Mahatma drafted in consultation with the Swarajists, the custodians of Gandhi's political conscience. This edict constitutes the last and final step of the *Great Surrender*. The Mahatma feels that, with the Hindus and the Muslims at logger-heads and his late lieutenants dying to pick up crumbs from the official tables, he is absolutely powerless to control forces of disintegration and disruption, which are a direct consequence of the failure of the Non-co-operation movement. It is, however, doubtful that the Great Surrender will be productive of any great good to the country.

The Swarajists are liberals in disguise. They indulge in tall talk about uniform and consistent obstruction, but in practice they co-operate, oppose and obstruct as the

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occasion requires. Their method is the method of whining, snarling and threatening protest, while that of the moderates is of fawning and barking protest.. Both methods are equally futile. Before the non-co-operation movement, these methods sometimes succeeded in influencing the decisions of the Heaven-born service, for the bureaucracy did not know exactly what were the sanctions behind these strong and silent protests.

The country was moved to strenuous and desperate action by the Mahatma. Protests gave place to deliberate defiance of authority, premeditated and regulated challenge to the powers that be, brave and fearless disregard of Law and Order and a declaration of non-violent hostilities and relentless warfare. For a time, the bureaucracy felt the ground slipping from under its feet. The war was carried on with ceaseless vigour on both sides. The Indian General happened to be a saint first and a warrior afterwards. A few non-combatants on his side broke the rules he had laid down. The General cried a halt and issued orders for a retreat. The orders were obeyed, but the soldiers looked sullen and resentful The General was not treated generously & chivalrously by the enemy. He was arrested and clapped into Jail. One of the wings of the National Army, which consisted of Indian Ulsterists—who acknowledged India as their mother-country merely because no other land claimed or accepted them as its own and who desired to share with the foreign rulers dominion over the majority of their countrymen and had joined the national forces merely because their united will had been flouted in one particular—was won over by cajolery and promises of special treatment. The chief reason of this winning over was the overthrow, owing to causes for

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which the British Government was not directly and visibly responsible, of the sectional cause for securing the triumph of which alone—and not from motives of patriotism—they had entered into a defensive and offensive alliance with the Indian Patriots.

No protests can avail now, no resolutions carried with acclamation can move the hearts of our rulers, no memorials can disturb the equanimity of the gods installed in their temples on Olympian heights and no joint amendments adopted by the mock Legislature—which has been established not to enforce the will of the people and register the decrees of articulate public opinion but to play at making laws by hammering away at the legislative anvil again and again—can interfere with the round of gaieties at the Viceregal palace at Simla or Delhi for the simple reason that the nationalists in India have proved themselves to be not loyal and law abiding subjects, craving for detached favours and impatient because they come slowly, but defeated rebels who claim back their own and are now whining merely because they failed to bite.

The conquerers will not engage in reprisals, they will even grant an amnesty; but only if the rebels will return to loyal submission and not seek to get by empty and impotent threats what their determined resistance failed to get them. Their resistance failed because their general was too saintly to be a successful warrior and because their allies placed sectional before national interests. Bluff will avail them no longer. Let them silently organise their forces and strike again at the psychological moment.

A section of the Swarajists are, however, in no mood to do that. Silent organization requires abstemious

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habits, life of austerity and penance and readiness to suffer. They have suffered enough in jails, they are now eager to have a taste of the fleshpots of Egypt. They can wear Khaddar no more. It hurts their skin. They long to clothe themselves in delicate muslin. They can be teetotallers no longer. They must drink the health of high officials and be toasted by them. They have worn the Gandhi cap and the unfashionable kurta long enough. They are straining at the leash and are eagerly looking forward to the moment when they will have freedom to stiffen themselves up in Parisian garments of the latest design. It is for these reasons that we say that the Great Surrender will prove absolutely fruitless and barren of tangible results. Even though the Yarn Franchise has been thrown into the back ground, the ardent spirits among the Swarajists are not satisfied. They would abolish it altogether. The compulsary wearing of Khaddar galls upon them. They will not even consent to insistence upon the wearing of Swadeshi garments by Congressmen on the ground that the Congress must be a predominantly political body and the Prodigal Son—the Liberal *cum*-Independent group—must be welcomed back to the Congress. As regards the first ground, it need only be said that he is but a poor politician who does not understand that political domination is not only maintained by means of economic exploitation but for the sake of it. And how pray can you remove the one without destroying the means of maintaining the other? How can economic exploitation cease, unless the nation passes a self-denying ordinance and decides to boycott all foreign goods, especially foreign cloth which is the chief import into our impoverished country.

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This is the negative aspect of Swadeshi. The positive aspect is Khaddar *i. e.* the exclusive use of home-spun and home-woven cloth. Khaddar, and not mill-made cloth, can, under the present circumstances of the country, work out the *political* salvation of this country. The foreign exploiters will not let the British Parliament give up political domination so long as exploitation is not rendered impossible. If you start mills, the Excise Duty is there to nip the textile industry in the bud and to make it unprofitable for you to carry on your mill industry. If the Excise Duty is removed and protective tarrif is levied upon foreign cloth, the foreign capitalist will shift his plant to India, profit by these legislative enactments and undersell the output of Swadeshi mills. The Government will never consent to the imposition of punitive duties on the outturn of foreign-owned mills run in India. It is, of course, unthinkable that the foreign capitalist will come over to India and employ people to spin and weave. This sort of investment cannot be expected to be paying for him. If our agriculturists, who constitute about 73 p r cent. of the population, adopt hand-spinning and hand-weaving as a supplementary occupation, they will be able to produce all the cloth that the country needs and if they form co-operative societies and deal directly with the urban consumer, they will find this occupation sufficiently lucurative and the urban consumer too will not be required to pay prohibitive prices. If that is accomplished, the motive for British domination will be gone and that will effect the advent of Swarajya. Boycott and Khaddar are, therefore, a political necessity for India and a direct means of attaining Swarajya. If Mr. Sriniwas Shastri is not a believer in Swadeshi, the Congress can do without him until he finds out the error of his ways. It is poor logic

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to assert that because Mr. Shastri is Patriotic, the Congress must sacrifice its *raison d'etre* and surrender unconditionally to him. A man may be patriotic and yet wrong on a particular question. Sir Sankaran Nair has always been honest and yet he condemned the Gandhi movement in all its aspects and cited the I. P. C. and the C. P. C. in support of his view. There are patriotic people who believe that the country is not yet fit for Swarajya. Will the Congress change its creed in order to have them enrolled as members? We know of patriotic people who believe in untouchability, of others who do not believe in Hindu-Muslim Unity; of others again who believe that so long as Muslim preponderance can not be guaranteed, all efforts to win Swarajya are unpatriotic. Are the blind admirers of Mr. Sriniwas Shastri willing to oblige these "patriots" by extending to them a similar indulgence and deleting Hindu-Muslim Unity, equal rights for all Indian communities and campaign against untouchability from the Congress Programme? Personalities do count a great deal, but they must be sacrificed to principles if the painful necessity of doing so most unfortunately arises.

THE PRESIDENT-ELECT OF THE CAWNPORE CONGRESS.

The Reception Committee of the Fortieth Indian National Congress has accepted the recommendation of the majority of Provincial Congress Committees and has elected Mrs. Naidu President of the forth-coming session. Chivalry prompts us to support this decision and to congratulate both the Reception Committee and Mrs. Naidu on this choice. Mrs. Naidu is the first Indian Lady who has risen to the highest office which it is in the gift of educated India to bestow. All the respect for womanhood,

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which is an integral part of the civilization which we have inherited from the ancient progenitors of our race, comes to the aid of the feeling of gratification which asserts its sway in the first flush of excitement. But deeper reflection introduces another note and sobers down the enthusiastic delight. Even chivalry must be enlightened and discriminating and need not necessarily blind us to the realities of the situation. There is a lull in the country after the storm. All activity is paralysed. We are passing through a blind alley of which the end is yet not in sight. The office of the President of the Congress is not merely ornamental. The President is the elected head of the Indian democracy for full one year. India is a congeries of warring communities and jarring interests. It requires rare qualities of the head and the heart to be able to reconcile hostile interests, give sound advice to all sections and check-mate an ever-vigilant bureaucracy which is always playing a deep game. At this juncture, the President must be a person who is far-sighted, has a deep vision, is never guided by the impulse of the moment, has practical wisdom and has a thick skin. Now Mrs. Naidu would not be the gifted poetess that she is, if she was not an impulsive, idealistic and dreamy visionary, living not in the actual, throbbing, vital, restless and ugly present but in the dead, restful, golden past, or the charming, superb and perfect future. She lives either in retrospect or in prospect. She sways the hearts of our people by means of artistic phrases and literary craftsmanship and not their intellects by means of original contributions to the solution of many knotty problems which face us.

Her record of brilliant speech-making is magnificent. She has many a time smoothed the asperities of our public life, removed creases from the puckered forehead

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of many a public worker, heartened many a despairing soldier, introduced the sunshine of hope where there was formerly the gloom of despondency. But her record of constructive statesmanship is nil, perhaps it is the other way. Even the moderates protested against the ill-advised and hasty eulogium that she bestowed upon General Smuts. The astute warrior and statesman captured the heart of the impulsive songstress that India had indiscreetly chosen as her ambassador. The ambassador was charming but the shrewd soldier was charm-proof and by means of firmness and urbanity - which qualities storm feminine hearts—cast a spell over the charmer. Then her advice to the East Africans to cease non-payment of taxes—tendered as soon as she landed on African soil on the spur of the moment without in the least studying the situation—brought them disaster. The glamour of her personality and phraseology enabled her to rush the resolution through the East African Congress. But it was a resolution which could never be carried out. Our countrymen in Kenya are for the most part either Government servants or servants of European firms or shopkeepers who cater for European settlers As soon as the no-tax campaign was started, the Government began to reduce their establishments or to employ European clerks and the settlers began to boycott non-co-operators. The result was a complete and disgraceful collapse of the passive resistance movement in Kenya. In Uganda and Tanganyika Territory, it was not tried at all. In Zazibar Protectorate the Indians have hardly any substantial grievances. Many Indo-African leaders that met us deplored the thoughtlessness of elders in India who chose Mrs. Naidu to be their accredited messenger to East Africa at a time when they needed sage advice coolly tendered and not political fireworks and hocus pocus. Then the people

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there had taken to khaddar. This worthy lieutenant of Mahatma Gandhi advised them to discard indigenous styles of dress and to ape Europeans so that they might hold their heads up before the latter. If blind imitation were a means of asserting national self-respect, the African natives would not be undergoing a process of gradual but sure extinction. For a modernised African is perhaps the original of the picture in advertisements of of monkey-brand soap. The result is that almost all the money that the Indian earns in East Africa is drained by the foreign merchant and the mother-country starves, while her sons abroad fill the pockets of the foreigner. This is a direct tragic result of Mrs. Naidu's diplomatic —God save the mark!—mission to Africa. Is the Presidentship of the Congress a reward for Mrs. Naidu's achievements in that continent?

We acknowledge that Mrs. Naidu is a splendid lieutenant when the General is near at hand to correct vagaries, to check extravagances and to restrain gushing hysterics due to an imagination running riot. She is a creeper that reveals its charm most when there is a firm tree round which it can twine itself. She clings to prophets and goes about singing their message in ringing musical silvery tones. At one time Gokhale was her hero. After his demise, the lesser fry had their turn. Now it is Gandhi who is the god of her worship. And yet she is Gandhite only when she is with the prophet. As soon as she is outside the orbit of the great magician's personal magnetism and compelling presence, she asserts her independence or in other words unconsciously succumbs to the influence of the great stage-manager and tactician of the Swarajya party *i.e.*, Mr. Moti Lal Nehru whose perpetual smile and amiable manners have entrapped cleverer persons than Mrs. Naidu can ever claim to be. Nobody knows—not

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even Mrs. Naidu herself—whether at the present moment she is a Gandhite or a Nehruite If she knew her own mind, she would not be a poetess, for a genius never fully understands his or her own message. He or she simply passes it on as it is given to him or her leaving it for others, whose understanding is less volatile, to interpret it in various and even conflicting and contradictory ways. Perhaps that is why Moti Lal, the Swarajist father and Jwahar Lall the Gandhite son have both supported her candidature with equal fervour. Perhaps the fates have so ordained that, at the most critical moment in its life, the deliberations of the Indian National Congress are to be presided over not by robust common sense but by mystic elusiveness. We may, of course, be entirely wrong. Mrs. Naidu is perhaps meant to be, like the British sovereign, a majestic non-entity entitled to all the honors due to her exalted position but burdened with none of the responsibilities which have hitherto appertained to it. Perhaps Mahatma Gandhi and Pandit Nehru will act as constitutional advisers to India's uncrowned queen during her short reign. She will reign while they will rule. If that is understood, all that we have said above may be regarded a mere theoretical dissertation.

THE ARRESTS.

On the eve of the Congress Session at Cawnpore, the Government has arrested some prominent Congressmen in the United Provinces in connection with Kakori Train Dacoity. So long as the evidence against them is not before the public, it is difficult to form an opinion about their actual complicity in the crime. All that their countrymen can say about many of them is that they will continue to believe in their innocence unless the contrary is proved. Over-zealous officials have not always been scrupulously discriminating at the time of

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making wholesale arrests. Let us hope for the best and await the decision of the courts

THE SOUTH AFRICAN INDIAN QUESTION.

Mr. C. F. Andrews writing to *Young India* about the new Bill which Dr. Malan has introduced in the South African Legislature says:—

> This bill, if carried into law, will segregate Indians first in the towns and then in the country, and will destroy not only their shop interests in Durban and elsewhere, but also will evict many landholders from the land in the Upland Districts of Natal. It will also take away from them very many other important rights. But in addition to all these things, it aims through its imigration clauses at repatriating under forcible measures a very large part of the Indian community resident in Natal. It will work havoc in that community; and by the pressure of both these bills together it is hoped by the South African Europeans that the Indians may be induced, or more truly speaking forced, to leave the country. Dr. Malan, the author of this new measure, frankly declares that this is his own intention, and that he wishes to get out of the country as many Indians as possible.

What matters it, if the Smuts-Gandhi Agreement has been practically torn to pieces! What matters it, if the established rights of the Indian community in South Africa are being trampled under foot! Lord Reading and Sir B. N. Sharma are exchanging compliments at banquets and the other Indian Members of the Viceroys's Council are enjoying themselves at Simla and thanking the Lord that they have no dear and near relatives in South Africa to share the indignities being heaped upon the Indians. Why should the Viceroy take strong action? He is the agent of the Parliament of the British Empire minus India, responsible to Great Britain and Greater Britain, not to the Indian people. As egards the Indian Members, each one of them fully

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realises that he owes his high office to the patronage of the nominee of the British Grovernment and not to the suffrages of his countrymen. And the Swarajists members of the Assembly! What can they do except pass a resolution in the Assembly which will be consigned to the dust-bin and move an adjournment of the house, which motion the Hon'ble Mr. Patel will surely rule in order. When the discussion is over and the enthusiasm has evaporated, they will adjourn to Hotel Cecil, hold a party meeting and decide how most effectively to cajole the Independents and flirt with the Liberals! Poor souls! What about the National Congress! It has appointed a day on which protest meetings will be held and Hindus and Muslims will fraternise and disperse and then break one another's heads at the earliest opportunity. Whom must our afflicted brethren in Africa look up to then? Surely to the Lord of the Universe who is All Justice whose mills grind slowly but surely and to the Divine in them which if properly mobilised into effective action will secure them a victory which historians will record with pride and exultation. But where is the Gandhi who will stir the Divine in them into action? Where? replies the echo.

THE DARWINIAN THEORY.

A Court of Law in the reactionary State of Tennessee has decided that it is criminal for a professor in the State to inculcate the principles of Darwinism. This has attracted the sympathies of those who are for fair play and would taboo no teaching by legal enactment. And the Darwinian Theory is enjoying a brief spell of notoriety. Meanwhile Professor Wood Jones of the University of Adelaide is proclaiming about his own view that Darwin was mistaken and monkey descended

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from man, not man from monkey. He thinks the missing link will never be discovered, despite what Sir Arthur Smith Woodward may say. Perhaps it will ultimately be established philosophically—science in the strict sense of the term has no jurisdiction in a matter like this—that not only monkeys but all lower animals encase the degenerate souls of erring humans serving their term of imprisonment and being purged of evil propensities either through the operation of the Law of Disuse or that of the Law of Satiety.

THE RESTORATION OF INDIAN CULTURE.

It is a matter for supreme gratification that, although Imperialist Britons think it a sacred national duty to underrate and undervalue, on political grounds the civilization and culture of subject races, there are Englishmen and English women who study Indian civilization in an impartial spirit of sympathetic understanding and are not afraid of conclusions which would inspire Indians with pride in their past and consequent hope for their future. Sir John Woodroffe, writing in the September issue of *Current Thought* (Madras), quotes from "a wonderful letter" written by the wife of George Boole, author of Boole's law. It was of his book, "Laws of Thought," that Herbert Spencer said that it was the greatest advance in logic since Aristotle. In the wonderful letter Mrs. Boole says at one place!

"I do as George Boole and De Morgan did. I bow my head in reverent thankfulness to that mysterious East, whence come to us wafts of some transcendent power the nature of which we ourselves can hardly state in words."

The great mathematician Professor De Morgan sa attle, in his Preface to '*Maxima and Minima*" by n and Chandra, the great Indian scholar of Mathematic average

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"the English forget that there still exists a body of (Hindu) literature and science which might well be the nucleus of a new civilization, though every trace of Christian and Mohammadan civilization were blotted out of existence." Sir John Herschel in his article on "Mathematics" in Brewster's Cyclopædia says: "The Brahmasiddhanta, the work of Brahmagupta, an Indian astronomer of the 7th century, contains a general method for the resolution of indeterminate problems of the second degree, an investigation which actually baffled the skill of every modern analyst, till the time of Lagrange's solution, not excepting the all-inventive ruler himself"

Indian Culture needs restoration. We are thankful to sympathetic foreigners who are helping us in this work. And yet they are not foreigners. Indian Culture has a universal character. It is a heritage left by Indian sages to the entire human race, without distinction of caste, color or creed. It is a culture which was developed by the ancestors not only of Indians but all the races, civilized or degenerate, that inhabit this earth. The Indian descendents of these rishis have, however, a peculiar duty to discharge. They have kept the tradition of this culture unbroken. Let them now investigate its potentialities and, while doing so, invite the co-operation of other branches of the human race. Then and then alone can this gigantic task be accomplished with any degree of success.

THE GOLDEN RULE OF AHIMSA.

Shree Ghatkopar Sarvajanak Jivadaya Khata (an association for saving milch cattle from going to Bombay Slaughter Houses) has published its annual report and circulated it as a supplement to *Young India*. that Report is interesting reading. It opens with a

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passionate and reasoned appeal both to Non-Hindus and Hindus. The appeal to non-Hindus is thus worded :—

We address this appeal not only to Hindus, but to Musalmans, Christians and all who claim to worship the God of Mercy.

To the Musalmans we humbly submit, that if they call upon the Almighty as Rahman, Rahim, Fazil and Karim (the Merciful), they dare not claim a monopoly of God's Rahm, Fazal and Karm (Mercy) for mankind and deprive the lower animals of all share in this divine gift. It is impossible to maintain that the killing of an animal is not as repugnant to God as the killing of a human being. Man, as the lord of the creation, dare not misuse his power in order to tyrannise over the rest. On the other hand, *noblesse oblige*. High privileges imply correspondingly great responsibilities, and man therefore is truly the lord of the creation only when he extends to the sub-human species not only the same consideration and protection as to his own race but even more. The only real superiority is the superiority of service and self-devotion, not the superiority which enables us to sacrifice others to our own appetites. The story of Ebrahim's sacrifice asks us to consecrate our dearest and nearest to the service of God, and gives us the consolation that as God never tries man beyond his capacity, He may in His mercy rest content with only an insignificant portion by way of symbol and return to us the rest, provided that we offer Him our all. We can only offer our first-born; God, if He pleases, may spare him for us, and accept instead a goat, that is to say nothing at all, taking the will for the deed. The only real sacrifice and the only sacrifice truly acceptable to God is the sacrifice of our own selves. To the Christians, we submit that if the Lord enjoins upon them to love even their enemies, they dare not exclude the lower animals from the benefit of the universal law of love.

On the lower ground of expediency, too, to slaughter, cattle, in the last analysis, is only to slaughter our children and ourselves. Heavy infant mortality and the low average

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expectation of life among adults in our country are directly traceable to this terrible waste of invaluable nutrition for man.

There is a tradition (Hadis) according to which Hazrat Mahummad Mustafa is reported to have said, 'Cow's milk and ghee possess invaluable medical properties while cow's flesh is the fountain of disease.' And what is true of cow's flesh is equally true of all other kinds of meat. It is a fact well established by the testimony of the medical profession all the world over that meat-eaters are susceptible to a variety of diseases from which vegetarians are immune.

Musalman rulers elsewhere (*i. e.* Khalifa Abdul Malik of Iraq in the early days of Islam and H. M. the Amir of Afghanistan at the present day) have prohibited cow slaughter. The Emperor Babar stopped the slaughter of cows, and in a will, which is still preserved in the Bhopal palace library, enjoined upon his son Humayun a continuance of this salutary policy. Cow slaughter was forbidden by the Emperors Akbar, Jehangir, Mahummad Shah, and others. It has been prohibited now-a-days among others *viz.* H.E.H. the Nizam, H.H. Nawab Saheb of Radhanpur, H.H. the Shaikh Sahib of Mangrol (Kathiawar) and the Nawab Saheb of Murshidabad (see Nazir Ahmad Sahib Sitapuri's Urdu pamphlet "Islamic Goraksha").

We endorse every word of the following appeal to meat-eating Hindus.

To Meat-Eating Hindus.

You are pledged to and anxious for cow protection, but we venture to suggest to you that you cannot save the cow unless you save buffaloes, goats, sheep and other animals as well. You must observe our old canon of interpretation in virtue of which काकेभ्यो दधि रक्ष्यताम् । means that you must guard the curds not only against crows but against the world. In the injunction "SAVE THE COW", the word 'COW' does not exhaust all the animals you are to save but is used merely as an illustration. The emphasis is on the word 'Save', not on 'Cow' which is an inclusive and not an exclusive term. If you consult the cow whom you honour by the proud name of

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mother, she will be the first to object to this odious discrimination in her favour and to volunteer to be slaughtered in preference to the other animals whose mother she is no less than yours. But as a matter of fact you will find that your slaughter of other animals necessarily involves the slaughter of cows, and you cannot be free from the guilt of cow-killing so long as you continue to send other animals to slaughter. That is the beauty of Religion.

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ।

Even a little of this *Dharma* saves from a great peril, because the little serves as a seed which in course of time grows into a mighty Ashvattha Tree. Remember the story of the highway robber who promised a religious teacher that he would never tell a lie, subseqently found that he could redeem his promise only by a complete change in his ways of life and thus from a sinner was converted into a saint. Cow protection, similarly, implies and is impossible without the protection of other animals as well. Every one knows that the Hindus' consumption of mutton &c., and avoidance of beef is responsible for the dearness of the first and the cheapness of the second kind of meat. If the Hindus give up mutton &c., as they have given up beef, mutton &c., will be cheaper than beef, and thus non-Hindus will take to mutton &c., as they are now compelled to take to beef. So long as mutton is dearer in price than beef, every Hindu who takes mutton is guilty of cow slaughter. He kills all the sheep and the goats, and compels non-Hindus to slaughter cows. Thus there are two arguments why you should give up all meat. In the first place, there is no sense absolutely in avoiding the flesh of one animal and consuming that of all others. Life is as dear and death as painful to the goat or sheep as it is to the cow or for that matter to yourself, and killing the goat is no less sinful than killing the cow or a human being. Secondly in avoiding beef and taking all the other kinds of meat, you defeat even your limited object of saving the cow. By giving up mutton &c., it is possible for you to save many cows, and if knowing this all the while, you do not give up mutton, you are as guilty of cow slaughter as if you actually slaughtered cows yourselves. It is a poor sort of non-co-operation with Muslims which the Hindus of holy Prayag are reported to be practising by proposing to erect a slaughter-house of their own. We invite them to eschew all meat for the period of a year and see for themselves what a large reduction they will thereby be able to effect in cow slaughter.

The following table embodied in the Report shows how appalling is the number of dumb animals slaughtered in our country every year.

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Statement† of ainmals slaughtered in some of the various Municipal Slaughter Houses of our country during one year From 1st April 1923 to 31st March 1924.

No	Towa	Co vs	Buffaloes	Bullocks	Calves	Total	Sheep & Goats
1	Calcutta	83621*	4358	*	2335	90314	262074
2	Bandra (Bombay)	33723	[1396	13035	...	58154	786342
3	Shahjahanpur ...	25653*	*	*	*	25653	...
4	Delhi	2956*	*	*	*	29565	190789
5	Howrah	13154*	187	*	...	13341	10291
6	Lahore	6322	4566	549	...	11437	198949
7	Sialkot	6258*	*	*	*	6258	26492
8	Sholapur	5190	3510	2655	260	11615	68164
9	Meerut	5062	2438	1247	706	9453	14427
10	Cawnpore	5914	1171	3444	34	10563	43890
11	Lucknow	2485	7215	1457	...	11157	118530
12	Ahmedabad ...	1866	4208	7912	142	14128	80223
13	Pazundaung(Ran.)	6753	1363	17581	812	26509	153558
14	Karachi	2382	173	2216	608	5379	159768
15	Akola	4121*	...	*	...	4121	13462
16	Bahraich	2424	1681	796	...	4901	8589
17	Agra	2260	2851	2457	3029	10597	43363
18	Gorakhpur ...	2180	1966	176	...	4322	36924
19	Bhusawal	1978	...	...	...	1978	7142
20	Godhra	5101*	*	*	*	5101	...
21	Jubbulpore ...	6940*	*	*	*	6940	11979
22	Rewari	1230	3381	351*	163	5075	4677
23	Muttra	1224	1227	2492	508	5451	8204
24	Ghazipur	1975	129	462	...	2566	4961
25	Dacca...	2612	...	806	5642	9060	28842
26	Rajahmundry ...	833	1778	298	10	2919	20450
27	Vizagapatam ...	1080	920	37	3	2040	18793
28	Kurla (Bombay)	...	7705	...	...	7705	...
29	Broach	350	1721	461*	*	2532	15045
30	Trichinopoly ...	2994	61,	1243	...	4298	92977
31	Surat	409	1523	1511	33	3476	92450
32	Coonoor	2386	...	...	...	2386	9890
33	Akyab...	1965*	32	*	1166	3163	497
34	Burhanpur ...	1575	289	614	...	2478	9509
35	Deragazikhan ...	100	99	1243	1430	2874	5037
36	Malegaon	1673	1176	...	33	2882	...
37	Nadiad	2	1793	9	...	1804	2654
38	Mangalore ...	1724	...	...	...	1724	4521
39	Mysore	682	570	2086	...	3338	53241
40	Malkapur	476	815	1450	...	2741	1894
41	Monghyr	267	888	44	...	1199	16390
42	Dohad...	1019	263	862	...	2144	5109
43	Dhulia	921	180	646	...	1750	11645
44	Shikarpur	418	488	289	...	1195	34460
45	Belgaum	414	777	463	...	1654	5963

† From figures supplied by authorities.

* This shows that animals in this column are included in the figure mentioned against the name of the town in the same line.

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We have always believed that Mahatma Gandhi's doctrine of non-violence, which is only a truncated edition of the ancient doctrine of Ahimsa, can never spread so long as there are people in India who would mercilessly and wantonly murder innocent fellow-creatures merely in order to gratify a perverted taste. There are no grounds on which the killing of innocent animals nay our benefactors in the dumb creation can be justified which would not sanction with greater force the eating of enemies taken in war. In what respect is meat-eating a less culpable moral offence than man-eating? The question of taste does not help the meat-eater. Cannibals report that human flesh is much more delicious and well it may be for it is certainly very tender and moreover the man-eaters are a greater authority than mere meat-eaters, for they have tried both varieties. What is the use of establishing Societies for the Prevention of Cruelty to Animals and fining people for overloading mules, if slaughter-houses are permitted within the precincts of what are called centres of civilization?

GURUKULA SAMACHAR.

Motto I.—By Force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE VACATION.

Principal Ramdeva spent the vacation at Mussourie for the most part, but he found time to attend the

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anniversaries of Simla and Kasauli Arya Samajes. Other professors spent the vacation at home, especially the Bengali professors who are always most anxious to be in the midst of their people at the time of Durga Pujah. As regards the students, some of them had trips to the hills. A party of professors with their families was to have proceeded to hills, but the whereabouts of the party are unknown at the time of writing these lines. Professor Satyaketu Vidyalankar spent a considerable part of the vacation at the Servants of India Society Poona and devoured voraciously numerous volumes of the Library. We only hope there was no intellectual gluttony

OUR BUILDINGS.

Thank God, there was no flood this year and the remnants of our buildings are quite safe and sound.

MR GOPAL.

Mr. Gopal B.A., Manager Indraprasth Gurukula, spent a few days at Hyderabad (Deccan) collecting donations for the Gurukula Building Fund. His efforts met with unprecedented success. About 10,000 Rs. were subscribed. We congratulate both Mr. Gopal and the Aryan public of Hyderabad on this success.

SANATAK VIVEKANAND.

On the occasion of the Simla Arya Samaj Anniversary, Sanatak Vivekanand Vidyalankar exhibited marvellous and astonishing feats of archery and physical prowess. The performances were attended by the *elite* of the town. He is now at Bharatpur in response to the invitation of His Highness the Maharaja.

THE KANYA GURUKULA.

The second anniversary of the Kanya Gurukula Delhi will be celebrated on the 15th and 16th of November. We hope that Aryan ladies and gentlemen will muster strong on the occasion and a large amount of money

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will be collected on the occasion. The institution has on its rolls about 100 girls and the staff consists of the Lady Principal Kumari Vidyawati Seth B. A., who is working gratis with her revered elderly sister and is the life and soul of the Gurukula and several highly-educated young ladies most of whom are working there at considerable self-sacrifice. All Arya Samajes must open subscription lists forthwith and the well-wishers of the institution must set to work at once. We have every hope that not less than ten thousand rupees will be subscribed on the occasion.

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